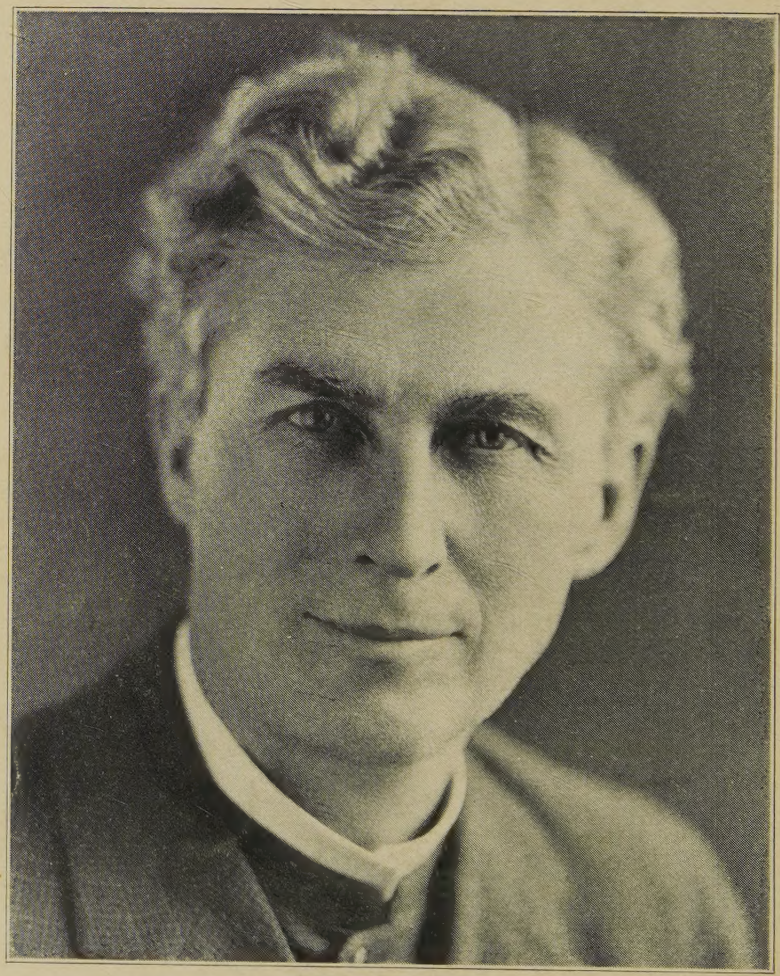
# Sermons that Search the Soul

D. L. Shellhamer



REV. E. E. SHELHAMER

# *Sermons that Search the Soul*

*By E. E. Shelhamer*

Author "Heart Searching Talks to Ministers," "Heart Searching Sermons," "Ups and Downs of a Pioneer Preacher," "Holiness, How Obtained, How Retained," "Rules and Helps to Holy Living," "False Doctrines and Fanaticism Exposed," "Is There a Burning Hell?" etc., etc.

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By
E. E. Shelhamer

## DEDICATION

To the best people in the world, those who appreciate clear light, rugged truths, and pronounced convictions, is this volume lovingly dedicated by the author.

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## PREFACE

Another book? Yes. The thirty-fifth, this time a companion to "Heart Searching Sermons and Sayings." When we first began publishing tracts and booklets about thirty years ago, without capital, or friends, little did we dream that God would be pleased to multiply the loaves and fishes until over 200,000,000 pages had gone out over the earth. "Behold how great a matter a little fire kindleth."

Bishop Hogue said of our first Volume of Sermons, "It is your crowning production." Perhaps he was right. But since the first edition of 5000 are nearly exhausted, rather than reprint another edition we prefer to give our friends something new and fresh.

The tendency of this age is to *generalize,* rather than *specify* truth and error. Such preaching sounds well and gives temporary joy, but does not awaken the conscience, nor produce sturdy characters of the Finney and John the Baptist type. While the author is frequently led to comfort the saints, in these humble messages he has been held chiefly to such truths as are calculated to "Search the Soul." Hence the Title.

No pretense whatever has been made to eloquence, or sparkling wit, but rather to that which digs deep and lays a rock foundation. Some of these messages were reported, hence lack the polish they might have had were they carefully written for a book. It is to be regretted that in order to promulgate rugged truths, God seems compelled to pick up jaw bones that lack polish, because He cannot get hold of those who have wealth, ability and refinement.

Please overlook the idiosyncrasies and believe that our only object has been—the Glory of God, the exposure of shams and the deepening of the people of God.

Yours for a *clean,* rather than a *Big* work.

THE AUTHOR

## FOREWORD

Having just finished reading the galley proof of Rev. E. E. Shelhamer's new book of sermons, I feel that I would like to commend the book to all who hold appreciation for "the truth as it is in Jesus."

Brother Shelhamer has by long and outstanding faithfulness fully established himself in that small class which this generation may well cherish as "the tried and true." He has by years of earnest application given a finish to his sermons which makes them effective. And to a natural gift for writing he has added thirty years of practice as editor and author. It is therefore to be expected that, under the special blessing of God, he would give us a good book.

But the outstanding feature of this book is its intimate, personal soul searching power. To a sound orthodoxy in doctrine and a splendid homiletical arrangement is added that much desired, though difficult to be attained, quality which makes it all the time clear that the message is to *me*.

And almost as outstanding as its personal appeal is the fact that the book is entirely devoted to the *vital* essentials of faith and practice. The voice that speaks is but incidentally the voice of a reformer, it is fundamentally the voice of a Pentecostal prophet. The speaker is a preacher, rather than a theologian; the writer is a seer, rather than a pedagogue: and yet the theology is sound and the educational methods correct.

No sincere man wants a gospel that will not awaken, nor a book whose particular purpose is lost in a maze of generalities. Hence the good man will like Shelhamer's book. But the man who does not like it needs it so much the more. So in any case, this book should find a place in the homes of this country.

There is little use to oppose the flood of bad and indifferent literature which is sweeping this country other-

wise than with a counteracting wave of good literature, and this book will stand pitting against any thing that a wicked world or a lukewarm church may send out; for it denounces sin in every outward and inner form, sets forth the essentials of Bible Christianity with sound, convincing and soul stirring emphasis, and presses home the possibility of complete and glorious victory for every soul through the blood of Jesus Christ both in time and in eternity.

J. B. CHAPMAN, *Editor Herald of Holiness.*

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## INTRODUCTION

"The preaching of the cross is to them that perish foolishness," but it is the only solvent for the ills of this sin-scourged world. It is not "scientific interpretation" nor the "harmony of rhetoric" nor the "music of oratory" which is the "gospel for this age of doubt" but the preaching of "Jesus and the resurrection." "Philip went down to the city of Samaria, and preached Christ unto them." The message of the first century is the message for the twentieth century —*preach Christ.*

This is the passion of the author of this volume. Because Christ is his theme the sermons are simple, direct, heart-searching and convicting. They reveal sin and exalt Christ. Read them, meditate upon them, walk in the light produced by them. By so doing you will become a Bible Christian, a living epistle, "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

I trust the book will have the circulation its merit demands. I think it is very good indeed—just the type of truth needed in these days.

G. W. GRIFFITH, *Editor The Free Methodist.*

## INTRODUCTION

A sermon well prepared and thoroughly thought out under inspiration contains more authentic, condensed, important information on the subject under consideration than can be secured in the same time and space from any other source. It seems little less than a crime to permit such messages to die with the first delivery.

The subjects of these searching sermons deal not merely with systematic theology or moral philosophy, but with real experience and discuss those things that are vital to the soul, and that you have always wanted and needed to know.

An educated man has been defined as one who knows a few things and knows where to find the rest. Particularly as it pertains to that class of literature related to deep piety and spirituality the author of "Sermons that Search the Soul" answers this description most perfectly.

"Sermons that Search the Soul" is the result of knowledge that has been gained through the experiences and observations of each and every day of a busy life through a period of years. A rich, deep, radical religious experience, years of application in the school of hard knocks and privation incident to pioneer work (into which he seemed to be providentially led in early life) extensive reading, close observation, association with denominational and interdenominational holiness evangelism, extensive travel, including a trip around the world, constant writing of tracts, books on various subjects constitute an education and preparation that has fitted Elmer Ellsworth Shelhamer to write and collect the contents of this book. Read it unprejudicedly, thoughtfully and prayerfully. It will get within you; it will be convincing, inspiring, convicting and constructive; it will search your soul. We commend the following pages, the author and the reader to the manifold grace of God.

A. D. ZAHNISER, *Gen'l Conference Evangelist.*

## SERMON I

### *HELPS AND HINDRANCES TO A REVIVAL*

Text: "Wilt thou not revive us again; that thy people may rejoice in thee?" (Ps. 85: 6.)

"O Lord, revive thy work in the midst of the years, in the midst of years make known; in wrath remember mercy." (Hab. 3: 2.)

From these passages we conclude that God is anxious to revive His work. There are many other references which go to show the willingness and ability of God to save. May we not ask then, why do we not see greater manifestations in the work of soul saving? There can be but one answer—*Hindrances.* We will reverse the order and consider hindrances first, for if we can get these out of the way, something is sure to follow. What are some hindrances to a revival? There are many, but we will give but three.

I. *Prejudice.*

II. *Unconfessed sin.*

III. *Bondage.*

*I. Prejudice.*

What is prejudice? Divide the word and you have it —pre-judging. Many people are prejudiced and do not know it. You may be prejudiced and not aware of it. Yea, you may be prejudiced to your own hurt; and this is a hindrance to God in His workings. A broad minded man may *become* prejudiced, but upon investigation immediately changes his attitude. It is the little, narrow man who *retains* a biased feeling. Sad to say, there are plenty of them.

You may be prejudiced against the speaker. You have

heard or read something, and gotten an impression that will make it hard for him to help you. You may be prejudiced against the singer, or the song books used; you may be prejudiced against the method of altar work, or carrying on the meeting. You hear someone pray or speak, against whom you are prejudiced, and immediately you cease to fellowship and co-operate; hence you bring about a jar, a coldness, and thus instead of being a blessing and help, or getting help yourself, you are a hindrance in the meeting. There are multitudes of good people in this fix. Is there any wonder that it is sometimes days and weeks before the "break" comes? It was when the disciples were with "one accord" that the Holy Ghost fell upon them. It seemed to require at least ten days. We can hurry up, or hinder the outpouring of the Spirit.

Prejudice is like the flaw in a window pane; a ray of sunlight may travel 97,000,000 miles in a straight direction, but when it reaches that little flaw it is diverted and falls obliquely upon the floor. In like manner, the truth of God may have traveled from the eternal throne of God and passed down through the preacher's mind and heart; but when it reaches a prejudiced mind it is diverted and hardens rather than softens. It is an awful thing to have a biased, or prejudiced mind. You cannot afford to hinder yourself or hinder others. Better for you had you been born a heathen, than to be held responsible for hindering others.

*II. Unconfessed Sin.*

Now we come to another hindrance, more serious than that of prejudice. We read, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Prov. 28: 13.)

A person who comes into a Gospel meeting with unconfessed sin in his past life will be like a 200-pound

cake of ice in a baby's crib—the baby is bound to be affected thereby. He is like a water-soaked log which will not burn itself, nor let others burn and produce heat. He may pretend to be all right; he may assent to the truth; yea, he may take active part in the meeting, but if there is crookedness, or deception in his back life he will be a hindrance, rather than a help.

We were in a great camp-meeting in Michigan. Five days had passed without a break. I got desperate and preached on confession and restitution. A preacher's wife sat beside her husband in the audience, and when the truth of God began to come like hail-stones, she became uneasy, trying to find a place to hide. But she was overtaken by conviction and succeeded in getting her husband to retire to their tent, where she made the confession of her life. She told him that she had at various times felt she ought to make the acknowledgment, but upon feeling a little relief of conscience, concluded this was sufficient, and later doubted the importance of making an open confession. This is a trick of the devil. Remember, nothing is made right until it is made right. It is not enough while at the altar, or on a sick bed, or at the sacramental rail, to promise yourself that you will make certain things right; and then, as time passes and you feel less compunction of heart, conclude that after all, perhaps it is not necessary to make a detailed confession. Right here is where Satan has gained many a victory. And right here is where many a person has gone insane. He trifled with convictions and backed down from light until he got into despair. Then reason toppled from its throne and he went mad. Do not blame this on religion. The grace of God causes no one to go mad. It is for the want of grace that many lose their minds.

This woman's confession was about as follows: "Husband, I do not know what you will think of me. It may

take all you have and all your father has, and all that my father has to make it right, but I can stand it no longer. Years ago when I was a young girl, another lady and I kept a millinery store. We did well and made money until the panic came, when we commenced to get behind and saw that we were going into bankruptcy. We had a nice stock of goods, but could not dispose of them. We had them insured and one dark night with my own wicked hand, (after many attempts to resist the temptation), I finally yielded and struck the match that did the work, then hastily left the small building. In just a little while the place was in flames and, notwithstanding all the efforts put forth on the part of the townsmen, everything went up in smoke. But the fire did not stop there, for the wind arose and two entire blocks were burned, thousands of dollars being involved. The people were very sorry for the two girls, and the insurance company came forward without a word and paid what our policy called for. That was years ago and I have been a most guilty wretch ever since. I frequently tried to make myself believe when overpowered by the Spirit that all was well, but every time I hear red hot truth I get uneasy. This is my confession and a great load has rolled off my mind and heart."

It is needless to say that this one confession, though not made in public, brought so much of the presence and power of God upon that camp ground that other awful confessions were made. Backsliders, hypocrites and unconverted church members rushed to the altar in great numbers. Yes, unconfessed sin will hinder a revival.

*III. Bondage.*

A spirit of bondage will hinder the operation of the Holy Spirit. Many times when a meeting is about to close, we hear a timid soul pray through and finally leap

to his feet declaring, "I will not be in bondage any longer." For days he was in bondage to the evangelist, or his neighbor, or some visiting relative, but at last he flings the opinion of others to the winds and declares his freedom in God. Now, it was too bad that he did not get free at the beginning of the revival and thus many others would have been saved or helped by his example. If God wants you to give expression by an uplifted hand, or "Amen," the announcing of a hymn, or in any other way, do not quench the Spirit. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father" (Rom. 8: 15).

These are some ways of hindering a revival or camp-meeting. Now we wish to notice a few helps to a revival and will likewise take three to offset the three hindrances:

*I. Co-operation.*

*II. Self-sacrifice.*

*III. Prevailing Prayer.*

*I. Co-operation.*

What is co-operation? It is simply everybody at it and always at it. If you think the evangelist has brought a revival in his suitcase, and as soon as he opens it, the revival will fly all over the community, you are sadly mistaken. Everyone has a part and lot in this matter, and you can help in various ways. For instance: You can use a telephone, write post-cards, hand out announcements, talk on the street, at the post-office and everywhere you go; you can agitate the subject of the meetings. Little things make big things. The Brooklyn suspension bridge started with one tiny wire, then others and then wire cables, and finally the great mechanical structure was completed; and now millions of tons pass over it every twenty-four hours.

We read, "Not by might, nor by power" (Marginal, not by might, nor by armies), "but by my Spirit, saith the Lord."

Everyone can speak to his neighbor and perhaps pray with that neighbor; loan a good book, give out some tracts, get subscriptions to a holiness paper and thus start the leaven to working in your own community. Do not say you cannot do it! Susanna Wesley, the mother of nineteen children, felt irrepressible longings and requested her husband that she might start mid-week prayer meetings for the ladies. He reluctantly consented. The attendance increased from time to time until the house did not hold them. He remonstrated that she was getting out of her place, but later felt rebuked and gave his consent; and a great work for God broke out. Yes, you can help by co-operation to bring on a gracious revival.

*II. Self-Sacrifice.*

There is something beautiful about self-sacrifice. It pleases God and almost compels His recognition and assistance. One reason the old-time Methodists had such great revivals was that they counted it a privilege to walk ten, or fifteen miles, sleep on the floor and share their last crust of bread to help entertain others. Where is God working now-a-days? Not in big churches, but in mission halls, tent and camp meetings, and mission fields, where there is a lot of self-sacrifice and self-denial being practiced; and you can help along this line! Use that automobile to bring in two or three loads; that horse and buggy, or bob-sled; go out in the highways and byways and bring in the maimed, the halt, the blind! Write some of your friends, or relatives to come and make you a visit and thus get them under the influence of the meeting; bring your hired help along with you to the meeting! Do not say, "It will cost too much to entertain, or take the

man out of the field. Wife is nervous and we cannot have a crowd around us." I tell you it will cost you more *not* to do something! The majority of the people, yea good people are everlastingly taking in, but never giving out unless squeezed. They have sponge-religion. They can sing, pray or shout, but cannot fast, give liberally, or wrestle in secret prayer until something happens.

Now brother, if you would be a blessing to others, forget ease and fleshly desires and see what God will do. He can humble and bring down your loved ones who are proud and self-willed, but it may mean some midnight praying on your part. What of it! Would you not rather lose a little sleep, or a few pounds of flesh and see a revival, than drift along like others and finally weep bitter tears over the downfall, or damnation of those who might have been saved had you laid yourself out full length for God?

*III. Prevailing Prayer.*

Singing may be good, preaching may be fair but nothing will make a meeting go, like prevailing prayer. A half-dozen pray-ers are worth more than a score of pay-ers. Somebody had to prevail with God for your soul and for mine, and now in return we must prevail for others. John Wesley made a startling, but true statement when he said that Jesus Christ is not now interceding for a lost world, but rather for His saints, and He has left the intercession for a lost world *to* His saints. If this be true—and we believe it is, what tremendous responsibility is upon us. The salvation of a lost world, simply for our asking, for our interceding, for our refusing to be satisfied with anything else. This is no place for dry eyes, or making a show in the flesh. If we would see a revival, it will take all that is in us. We cannot bring it about ourselves, but

we can beseech the God of all grace to pour upon the community a mighty awakening.

The following is a remarkable case of prevailing prayer: A man who had an only son, had taught this boy to drink, gamble and visit vile places. At the age of forty-five the father was wonderfully converted, but now the boy had grown to manhood and was a profligate. The father deeply regretted his example and pleaded with the son to reform, but to no avail. Again and again he tried to persuade him to attend the house of God, but the billiard hall and the theatre had more attraction for the young man. At last the father became desperate and told his wife to leave an empty chair at the head of the table every supper-time, as a testimony to his son that he was fasting and praying for his salvation. At first, when the young man was apprised of the fact, he threw back his head and laughed, declaring, "Dad will get tired of that; this will give me more to eat," and other light remarks. The empty chair continued to testify, not only for one week, but two weeks, and three weeks. The son began to show signs of seriousness. Between conversation, when everything was quiet, the voice of the father could be heard in an undertone, pleading for the salvation of his boy. Finally the fasting started into the fourth week, and the boy declared to himself, "If this does not stop I must either get saved or leave home." The fifth week began and the father was not at the table, whereupon hearing the voice of the father pleading and weeping, the son suddenly pushed his chair from the table! The mother was a little alarmed lest he was angry and had planned to go down town and drown his conviction. But instead, up the stairs he went, taking two or three steps at a leap, and throwing himself upon the carpet said, "Father, I know now that you love my soul more than something good to eat, and I must have this same salvation."

Yes, if you prevail with God, it may mean fasting, sleepless nights and many tears, but it is a good investment. O, Lord, "wilt thou not revive us again: that thy people may rejoice in thee?" Who then is willing to pray, "Lord revive Thy work, and let it begin in my heart and my home."

"Revive thy work oh Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead
And makes the people hear.

"Revive thy work,
And send refreshing showers;
The glory shall be all thine own,
The blessing shall be ours."

## SERMON II

### *ON RESISTING THE SPIRIT*

Text: "Ye do always resist the Holy Ghost, as your fathers did, so do ye." Acts 7:51.

"They that resist shall receive to themselves damnation." Rom. 13:2.

The Holy Ghost is a person and hence can be pleased or grieved just like any other person. It is improper and irreverent to speak of this third Person of the Trinity as "it", and when praying, to address Him in a flippant or commanding air.

If we could see with angelic vision we would behold at least five grades of men. Just as lumbermen and merchants grade their output, God grades mankind,—from the roughest to the finest material.

1. Those who Resist the Holy Spirit.
2. Those who Grieve the Spirit.
3. Those who Quench the Spirit.
4. Those who are Led by the Spirit.
5. Those who are Filled with the Spirit.

In this first message we wish to consider those who Resist the Spirit. And how do rank sinners do this?

I. *By Smothering Conviction.*

II. *By Fearing the Opinions of Others.*

III. *By Procrastination.*

I. *By smothering conviction.* God says, "My Spirit shall not always strive with man." It is the office work of the Holy Spirit to strive with men and produce conviction of "sin, of righteousness and of judgment." He

is working for the good of every soul. Now, for any one to deliberately stifle and put out the kindlings of holy desire, begotten by the Holy Ghost—this is a great insult. He is courteous and will not force the door open, but says, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." Rom. 3: 20.

Friend, how many times would you call upon a person, if every time you called, the door were slammed in your face and not only so, but bolted from within. In addition to this, if you heard a voice saying, "I wish you would let me alone; go away and do not bother me again!" I ask, how many times would you continue to call and receive such insults? Just about once, or twice. But not so with Jesus, in the person of the Holy Spirit. He has called repeatedly, only to be treated coolly, yea insultingly. And how long do you think he will continue these calls? If his pardon is rejected today, what right have you to expect a pardon tomorrow?

Suppose you could throw a rock with such force as to hurl it beyond earth's gravitating power, what would become of it? No doubt it would continue to travel, until after getting within the radius of Mars, Jupiter or some other planet, it would finally be drawn to the same. In like manner, a man can so resist the Spirit and choke the voice of conscience, until he finds himself farther and farther away from the drawing power of heaven. When this is the case it is not long until he crosses the dead line, after which it is easy to sin and be damned.

"More than sixty years ago there lived in Medina, Ohio, a Christian young man of remarkable natural abilities, equal in intellectual gifts to almost any of the great men in the early days of Oberlin. He was highly esteemed by all who knew him. He was always ready to take a part in the Sabbath-school, and was regarded by the church

as giving promise of rare Christian usefulness. When past twenty years old he was urged by the pastor and Christian friends to go to Oberlin and study for the ministry.

"He admitted that the question was always before him, and that his conscience always said, 'Be a minister and preach the gospel.' When asked, Why not commit yourself to the work of preparation at once, he replied, 'O, I want to be a lawyer; I am sure I can be useful in that profession, and I can be a distinguished man. On the other hand, if I enter the ministry, I will never be anybody but Rev. Samuel McClure.'

"He taught school and studied law by turns for some time, his conscience continually upbraiding him for refusing to preach. At length he resolved to settle the question once for all. He piled his law-books on the table before him, resolving to end the conflict before he slept by a decision never to be revoked. He sat with his head resting on his hands, as he afterward related to the church, until the clock struck the midnight hour. Then rising from his chair, he took his law books and brought them down on the table with a slam, and exclaimed, 'I will have the law, come heaven or hell!'

"He instantly felt the cold chills run over him from head to foot, and then and there the last religious emotion left his soul. He asked to be dismissed from the church, saying, 'My heart is utterly hardened. If I should see as many sinners as could kneel between Medina and Cleveland (forty miles) beseeching me to pray for them, it would not awaken in me the slightest desire to pray.' He became a lawyer and a judge and amassed $200,000, but was utterly godless, a drinking man and a blasphemer. He was sitting one day on his sofa after dinner, when the arrow of death hit him and he died in an instant, evidently a lost man!"

Occasionally a soul becomes alarmed as to what constitutes the unpardonable sin. Let me say here that though this sin may be committed in one act, yet I am fully convinced that it is approached *gradually* and no one can commit it, until he has *repeatedly* grieved and insulted the Holy Spirit. In other words, the "boundary line between God's patience and his wrath" is finally reached. Years ago our parents sang an old hymn during revival seasons which went something like this:

THE DEAD LINE

There is a time we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair.

There is a line by us unseen,
That crosses every path:
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die;
To die as if by stealth;
It does not quench the beaming eye;
Or pale the glow of health.

"But on that forehead God hath set,
Indelibly a mark;
Unseen by man, for man, as yet
Is blind and in the dark.

"And yet the doomed man's path below,
Like Eden may have bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

"He thinks or feels that all is well,
And every fear is calmed;
He lives, he does, he wakes in hell,
Not only doomed—but damned.

The conscience may be still at ease,
  The spirit light and gay,
That which is pleasing still may please,
  And care be thrust away.

Oh! where is this mysterious bourne
  By which our path is crossed;
Beyond which God himself hath sworn
  That he who goes is lost?

How far may we go on in sin?
  How long will God forbear?
Where does hope end? and where begin
  The confines of despair?

An answer from the skies is sent:
  "Ye that from God depart!
While it is called today repent
  And harden not your heart."—ALEXANDER.

I may be preaching right now to some who have so resisted God, that if you have any feeling at all it is very feeble. Yea, some of you will never have the strong drawings you once had. If you ever get saved you must start seeking with little or no special conviction. We read of a certain class who "being past feeling" gave themselves over to lasciviousness to work all uncleanness with greediness. But this was not all! When God saw that they deliberately crushed out all "feeling," then he in return "gave them over to believe a lie that they might be damned." What a terrible sight it must be for heaven to behold a soul who is given over, and as sure of perdition long years before he dies, as though he were already there. I am not prepared to deny that such an one is not here now. Yea, I will be more positive and say there are souls here now whom I never expect to meet in heaven. What! Is not God willing to save them? Certainly! Is he not able to save them? Most certainly! Well, why can we not have faith or hope for them? Simply because they will not let him save them; they are free

to choose and have already deliberately decided not to be saved. They do not need to die to be lost! They are lost already!

What a spectacle! A feeble man, a bubble, resisting his Instructor, his Provider, his Promoter, his Protector, his Maker! It looks as though he had gone mad. In fact he *is* morally insane. What is insanity? Mental insanity causes one to imagine that real things are unreal and unreal things are real. He believes his wife is trying to poison him when in fact she is trying to keep poison away from him. He is working against his own interest while his friends are planning for his highest good.

In like manner, every sinner is morally insane. He is working against his own happiness here and hereafter. Sinner-man, let us reason together for a moment! Why should you resist your best Friend? What is there about Him that you should despise? Why should you thrust from you the Peace of God as though it were smallpox? Will the Grace of God unfit you for life? Will it incapacitate you for being a good companion, a good business man, or a good citizen? Will it injure your health, good manners, or standing in the community? Will it prove a burden during life and bring despair in the hour of death? No! No!! No!!! Now, if the smile of God is the best thing in youth, manhood, old age and when facing death, why should any one treat it as an enemy, or with silent contempt? I take it that he who does this is insane to such an extent that, like the prodigal of old, he is beside himself. Friend! Come back to yourself and resolve here and now that you will "play the fool" no longer, but live and work for God, and in so doing, work for your own highest good!

II. *By Fearing the Opinion of Others.* Moody said, "More people will lose their souls because of fear of pub-

lic opinion than any other thing." I believe it! It is easy to be influenced in the wrong direction by the frown, or up-curled lip of a lover, or friend. O, the multitudes who have already missed heaven because of this very thing.

Years ago I held a meeting near Johnstown, Pa. A young lady and her lover drove a long distance to see the strange preacher. The first night she was brought under deep conviction. When the invitation was given she looked up into his face and asked if he would go with her to the altar. He shook his head positively. Then she pressed her way through the crowd and knelt at the penitent form. After removing her kid gloves and monstrous hat, she began to pray in earnest, and it was not long until she was happily converted. On their way home she asked him if he believed in this kind of meetings and his reply was that he did not. She further asked if he intended to preach like that (for he was preparing for the ministry), when he began preaching? His reply was that his church did not believe in such fanaticism.

"Well then," she said, "we had better break our engagement tonight, for this is the route I am taking."

She went home and was the means of her sister's salvation. Later, she went as a missionary to India and was used of God in the salvation of the heathen, after which she fell asleep. Then her sister took up the good work, and who can tell the final result of Emma Alcorn's wise decision that night when she disregarded the scornful look of her lover? Friend, you must not only have courage to say *Yes* to God, but *No* to those who would hinder you.

What is public opinion? Nothing but the breath of the people and many times foul breath at that. Oh, the number of souls who are now in hell, while others are going there, because of fear of public opinion! Friend, you are now in the midst of a giddy throng, but some of these days you will be in a lonely room, deserted by your

associates, and your beautiful face and form will be so emaciated that your own relatives will hardly be able to recognize you. What will you care then for the jeers, or sneers of this old, changeable world?

Christ said, "If thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched." Mark 9: 45.

Better begin now to place the right estimate upon things and treat the world the way it will treat you when you are without friends, health, or money. Remember, that people can laugh you to hell, but cannot laugh you out and if you will make it through to heaven, you must die out here and now to public opinion.

Remember another thing, There is no friendship in hell. If you are so unfortunate as to miss heaven, there will be no flirting, or joking in perdition. But, on the contrary, the moment you meet those with whom you sinned and those who in any way kept you from obeying God, you will shriek out:

"Away from me! You helped to damn me! O, that I had never met you! Cursed be the day I sat beside you and let you influence me in the wrong direction!" Yes, children will upbraid their parents, and parents their children. Neighbors and relatives will gnash upon each other and methinks their eternal despair and disappointment will be the keener as fiends gather round them and with sarcastic grins, remind them how near they were to the point of yielding to God and yet did not, *because of the frowns or threats of their fellow creatures.*

III. *By Procrastination.* The devil does not care how you endorse our preaching, or singing, yea, he is pleased to have you do so, for this gives you temporary relief and hope. He is glad to hear you say, "If ever I get re-

ligion, I want the real thing, but I am not quite ready *now.*" He is sure of getting your poor soul as long as you assent to truth, but at the same time keep putting off the definite time of your return to God.

It is a little like a mortgage on a piece of property. Many a man has lost his farm, or city property because he reasoned that the mortgage did not come due for several years and in the meantime he thought he would take things easy, or invest in something else. He did so, not realizing that the mortgage was silently, but steadily eating away, when behold the unexpected panic, or poor health slipped up on him; he was unprepared and—lost everything.

Satan has a mortgage on every unsaved soul! Here you are, feeling easy and indifferent, because you are not sick, or dying. But what of it! You are as assuredly in the hands of your unprincipled enemy as though he had now foreclosed on you. Man, bestir thyself and attend now to the most important thing of life!

I had a dear brother, Peter, who was dying with tuberculosis. As a last effort to save his life my other brother Will, took him to a specialist in Cincinnati, O. The trip from Pittsburgh, Pa., was very trying and when they reached Cincinnati, they were too late to see the doctor, so put up at a hotel for the night. A big, polite porter took them to their room and after showing them how to make themselves comfortable and secure, wished them a good rest, graciously bowing himself out. It was not long until Will was sound asleep, but Peter kept hacking and coughing until after midnight, when suddenly he was startled to see the transom tip and in came a little boy who slid down on a rope. Immediately he ran to the bedside and threw chloroform upon them. Peter covered his head, but his brother got the effects and though shaken by the sick man, slept more soundly than before. The boy quickly unlocked the door and in stepped the polite

porter. With what little strength the dying man had, he raised up in bed and pointing his bony finger at the robber said,

"You rascal! You showed us how to bolt the door and make ourselves secure and now you have come to rob us. Get out of here! I'll report you!"

With this the big fellow backed out and could not be found next morning. When Peter informed Will that a burglar had tried to rob them during the night, his eyes grew big with excitmenet as he said,

"Why didn't you wake me?"

"I tried my best, but could not!"

"Why didn't you shake me?"

"I did, but you were chloroformed."

In like manner, Satan as a robber has stupefied and chloroformed the sinner, so that he is asleep to his danger. We are doing our best to awaken you, but you sleep on! If, perchance we *do* succeed in arousing you, you criticise rather than appreciate our efforts. Man, bestir thyself! Summon all thy ransomed powers, shake off thy lethargy and save thy soul! The night is far spent, the thief is at the door and what thou doest, thou must do quickly! Hear it again! "They that resist shall receive to themselves damnation."

That awful day will surely come,
The appointed hour makes haste,
When I must stand before my Judge,
And pass the solemn test.

Jesus, thou source of all my joys,
Thou ruler of my heart,
How could I bear to hear thy voice
Pronounce the word "Depart!"

The thunder of that awful word
Would so torment my ear,
'Twould tear my soul asunder, Lord,
With most tormenting fear.

What, to be banished from my Lord,
And yet forbid to die;
To linger in eternal pain,
And death forever fly?

O wretched state of deep despair,
To see my God remove,
And fix my doleful station where
I must not taste his love.—ISAAC WATTS.

## SERMON III

## *ON GRIEVING THE SPIRIT*

Text: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4: 30.)

Paul is here speaking of a grade of Christians who evidently have the Holy Spirit and are "sealed," yet he admonishes them not to grieve Him. We often wonder why we see so little of the mighty co-operation and power of the Spirit in our meetings? Is it not because the rank and file of professed Christians grieve and insult Him?

When a man falls in love with a fair young virgin, it is not long until he is aware that certain things please her and certain others displease her. When he finds the things that do not set well, he is quick to avoid them. On the other hand, when he learns what pleases—a certain kind of candy, flowers, or conversation, he plays that string for all that is in it.

In like manner, when one falls in love with his Lord, it will not be long until he discovers what grieves and what pleases Him. If he truly loves Him, as he did the young virgin, he will studiously avoid those things that grieve Him and delight in those things that please Him. Let us notice a few ways in which good people grieve the Spirit, and this may account for their lack of power and success.

I. *In conversation.* Most people talk entirely too much. Hear the word of the Lord: "In the multitude of words there wanteth not sin." (Prov. 10: 19.) "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God: for God is in heaven and thou upon

earth: therefore let thy words be few." (Eccl. 5: 2). "But let your communication be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil." (Jesus). "But I say unto you that every idle word (every unnecessary and unprofitable word) that men shall speak, they shall give account thereof in the day of judgment"—Jesus. "If any man offend not in word, the same is a perfect man." (Jas. 3: 2).

Now, in view of these passages we are convinced that most people are guilty of a grievous fault. Show me a person who is a great talker (though he be a bishop) and I will show you one who grieves the Holy Spirit in at least four ways:

(a) *Evil Speaking.* Wesley called this the "universal sin of the world." It is the sin that nearly every one commits. It is almost impossible to go to a home and talk for half an hour without hearing something said that is unkind, something that reflects upon an absent person, something that tends to magnify the faults and failings rather than the gifts and virtues of others. Is this not contrary to the Golden Rule? If you knew that some one were speaking thus of you, would you not want to be present and tell the other side — for there are always two sides? Yes, this grieves the Spirit and brings leanness to many a soul. "Speak evil of no man."

(b) *Foolish Talking.* We are told that "foolish talking" should not be "once named among you as becometh saints." Here is where many young people lose their keen edge. Lightness of spirit is the devil's substitute for the joy of the Lord. And when one begins to lose out, as a rule he will give way to this, in order to silence his own conscience and keep others from suspecting that something is wrong. God says, "The thought of foolishness is sin."

And if *thinking* on foolish things is sinful, the deed itself must certainly grieve the Spirit.

(c) *Unkind Words.* There are very few homes where there is never a harsh, nor unkind word spoken; where there is no scolding, no blaming and no insinuating. Few husbands and wives retain their honeymoon love for years. How seldom do we see them sit, or walk together arm in arm. Many children never saw their parents kiss or embrace each other. Many more never heard one of them apologize to the other for a little inattention or rudeness that would have been thought out of place when courting. And why all of this coldness and lack of affection; this lack of consideration for each other's heart feelings? We answer—unkind and cutting words. This is why the Spirit is grieved and many children unsaved, though the parents make loud professions. Friend, are you clear in this matter? "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 32).

(d) *Vain Conversation.* "For there are many unruly and vain talkers and deceivers, whose mouths must be stopped." It is so easy to give way to "great swelling words of vanity," telling (incidentally) where you have been and what you have seen and from what school, or college you graduated. And if you can not do this you do the next thing and boast of your state, city or relatives. It is sickening to hear some people magnify themselves, their ancestry, and their accomplishments. All this grieves the blessed Holy Spirit. Friend, if you would grow in grace, study to magnify Jesus; keep quiet and hide behind the cross.

Few can sing from the heart with Charles Wesley:

"Never let the world break in
Fix a mighty gulf between;
Keep us little and unknown,
Prized and loved by God alone.

"Save us from the great and wise,
Till they sink in their own eyes,
Tamely to Thy yoke submit,
Lay their honor at Thy feet."

II. *In the Employment of our Time!* Here is another way in which many grieve the Spirit. We read, "See then that ye walk circumspectly, . . . Redeeming the time because the days are evil." John Wesley said, "Never be unemployed; never be triflingly employed; he is idle who might be better employed." The not observing this has caused many to become an easy prey to temptations of various kinds. Another old-time writer said, "There never was an idle man, if he be a healthy man, who was strictly a virtuous man." This is true, for just as certain as one is idle, the devil will find something for him to do. And especially, if he is in good health it will not be long before his eyes and hands are carrying out the propensities of the flesh. Idleness paves the way for fickleness and self-indulgence.

This is why most fallen men and women can trace their downfall to the fact that there was no *system* and *hard work* in their younger days. It would be a blessing if some women had a family to keep them at home. When a woman has nothing to do but fondle a cat, or poodle dog she can easily gad about, tattle and flirt with strange men and this often leads to estrangement and divorce proceedings. Busy people are not so easily tempted on those lines. What a man *is* largely depends upon what he thinks and does when he is idle and nobody is looking at him.

Self-made men are as a rule, more practical and dynamic than college breds. Any one who will be methodical can average reading an hour each day, or *seven hours* a week. Fifteen minutes here, thirty minutes there, and more on rainy days, Sundays and at night when children are asleep. Some can read faster than others, but on an

average, about twenty pages can be read thoughtfully in an hour. This will aggregate about *twenty-six volumes* of over three hundred pages each, in a year. Think of it! No one need plead ignorance because of lack of an early education. If he will but *insist* on gathering up the fragments of time and improve them systematically he can acquire a great fund of knowledge in a short time. And is not the Spirit grieved when preachers and others waste valuable moments and let their minds remain sluggish and barren?

Not only should the *money*-tithe be given, but the *time*-tithe. Two hours and twenty-four minutes each day should be set apart as especially sacred. Every day should record something learned, something said or done that can be referred to as worth while. If such is not the case, twenty-four murdered hours will rise up later to testify against the guilty.

There are multitudes of people who have had good educational advantages and remarkable answers to prayer on lines of financial and physical deliverances, but like the nine lepers have never returned to give glory to God. They have both ability and means with which they could publish articles or pamphlets which would live and bless others in after years. But because the mind is inactive and the purse tight, nothing is set in motion calculated to mould character after they are dead and gone. Does this not grieve the Spirit?

III. *On Money Matters!*

"Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" (Isa. 55: 2.) Here is a third way in which many grieve the Spirit. There are two extremes; one of being extravagant, the other—that of penuriousness. Let us consider them separately:

(a) *Extravagance.* Some people are born on the rich order. They do not know how to economize. They buy the best of everything. Their favorite expression is, "It is the cheapest in the end." Yes, sometimes this is true, but not always. Some people lack good judgment and buy a great deal that they could get along without. They can not resist the oily tongue of the salesman and wish afterwards that they had been more positive. It seems, as long as they have money in their pockets they feel that they can afford anything they desire. This will not only weaken the individual himself, but have a tendency to ruin his posterity. And does God care? He certainly does.

It is the duty of all, whether rich or poor to practice economy. The fact that one has plenty does not give him the privilege of spending more than is strictly necessary. Think of Miss Edith Gould spending $160,000 a year, $18,000 of which goes for clothes, shoes and underwear alone. Of course this is an extreme case, but many of the poorer class are wasteful, and self-indulgent. Children are allowed to spend their money as fast as they get it for candy and ice cream cones, then later for clothing, furniture and musical instruments, even if they have to pay for them on the instalment plan. Many quarrels and divorces can be traced to the fact that wives spend money faster than the husband can make it. It all began in childhood and the parents are largely responsible. If every one properly practiced economy there would be very few poor people among us. This is the case with the Jews, though most of them are tricky and go too far. From their infancy their children are taught to save.

We are not pleading for a grasping spirit, but personally know of cases where brethren were so pressed financially, they could not afford to put into pamphlet or book form a valuable manuscript which would have blessed the

world; yea, could not do many things that they desired. And why? Had they no vision? Yes! Were they not above the average in intelligence? Yes! Did they not have a fair income? Yes! But they had never learned the art of saving and hence were not prepared for a glorious opportunity. They lived, they enjoyed life, they died, then went into oblivion and God and future generations were disappointed.

If you honor God in little things He will honor you in larger things. For instance: do your own pressing, shaving, shoe polishing, etc. By planning and remodeling a little, much service could be had from hats, shoes and garments that are not half worn out. Just look in the attic and see. Suppose the style *has changed*. Can you not rejoice in being dead to the world and its ridiculous fashions?

Does it not grieve God the way many good people pamper their appetites with gum, soft drinks, and nicknacks? One can create an abnormal and artificial desire along these lines until he imagines he can not do without them. This paves the way for looseness on other lines and not only is money wasted, but many times health and character are ruined.

Charles G. Finney (a Presbyterian), cried out against professing Christians spending millions not only for lodges, tobacco, banquets, and jewelry, but for other things. Hear him: "What does that gaudy ribbon and those ornaments upon your dress say to every one who meets you? It makes the impression that you wish to be pretty. Take care! You might just as well write on your clothes, 'No truth in religion.' It says, 'Give me dress, give me fashion, give me flattery and I am happy.' The world understands this testimony as you walk down the streets. You are living epistles known and read of all men. Only let Christians act consistently, and heaven will rejoice and hell will groan at their influence. But, oh, let them fill their ears with ornaments and their fingers with rings, let them

put feathers on their hats, and clasps upon their arms, and heaven puts on the robes of mourning and hell holds a jubilee.

"I might refer to tea and coffee. It is known generally that these substances are not nutritious at all, and that nearly $100,000,000 are spent annually for them in this country. Now will any man pretend that he does not doubt the lawfulness of spending all this money for that which is of no use, and which are well known to all who have examined the subject, to be positively injurious, intolerable to weak stomachs and as much as the strongest can dispose of? And all this while the various benevolent societies of the age are loudly calling for help to send the gospel abroad and save the word from hell? To think of the church alone spending millions upon their tea tables—is there no doubt here?" Criticise Finney if you dare, but not until you stir the world as did he.

(b) *Penuriousness!* This is the other extreme. There are some sins, if committed, will disgrace a man, but covetousness (which is peculiarly the sin of old age), can be indulged in to the fullest extent side by side with a profession of holiness. God says there is no hope for such a man. He is an "idolator and hath no inheritance in the kingdom of Christ and of God."

It is certainly sad to see a person who is well able to do so and yet too stingy to buy good books, or take a good paper; too miserly to take the family to camp meeting for ten days; too hard, to let the overworked wife have conveniences in the kitchen and home; too mean, to let her go to the dentist once a year; too close, to go to a restaurant, but rather take dinner at the parsonage without leaving a cent; too shrewd, to be without small change for the orphanage, or missionary collection. Yes, there is absolutely no hope for such a soul unless he repents. No wonder his wife is crushed, his children unsaved and he is dry and prosy. The Spirit is greatly grieved and insulted.

IV. *Family Government!* We wonder why there are so few young people today who are deeply spiritual. There is no wonder about it. Just look at about nine homes out of every ten. What do we see? No respect for parents, no reverence for God and no responsibility for the upkeep of the home. Instead of the children obeying and waiting upon the parents as in olden days, the "old folks" consult and ask favors, besides doing all the drudgery work.

Many a home is more like a boarding house than a happy, contented family. The children come in for meals, then out again till late at night when they return from the "hike," movie or dance. The parents must first get the consent of these youngsters before they dare ask for a cottage prayer meeting, or bring the man of God home to dine. A hearty "Amen," or "Hallelujah" at meal time would be entirely out of place. Do not these things grieve God?

But are not many of the parents largely responsible for lack of family discipline? It is a pity that some of them ever became parents. For in so doing they have gone to a great deal of trouble and expense. Why? To raise children to help damn the world and bring their own gray hairs down to the grave with sorrow and disgrace.

For instance: Here is a girl of sixteen who keeps company against her mother's wishes with a wicked young fellow. If mother dares to ask where she is going for the evening the snappish reply is, "Do I have to tell every place I go? I guess I am old enough to take care of myself. I am no longer tied to your apron string." Think of a child speaking thus to her mother! But it began back there in the cradle when the baby was permitted to have its own way.

Where will you find a woman like Susanna Wesley, the mother of nineteen children? She would not allow a child who was a year old to scream or cry aloud, except when in pain. She ruled that no act of rebellion or wilful diso-

bedience should pass without correction and repentance. She declared that disobedience was as sure a way to damnation as cursing and swearing. She held that if a child was taught to readily submit to the parent, he would the more easily submit to God when he came to the years of accountability. Sooner or later the will must be conquered if the soul be saved.

This is the tendency of the whole world: The children of today are allowed to develop self-will and form habits that any sensible parent knows must be broken if they are ever saved and become strong, Christian characters. Because of these and other things it is difficult to have old-time revivals and the young people are going to hell by the millions. Is not the Holy Spirit greatly grieved?

And now, you who are particularly concerned, Will you not enter into a solemn pledge that by God's grace you will amend and do all in your power to have others do likewise? God help you! He will help you if you put forth the proper effort.

"How oft have I the Spirit grieved,
Since first with me he strove;
How obstinately disbelieved,
And trampled on his love!

"How have I sinned against the light;
Broken from his embrace;
And would not, when I freely might,
Be justified by grace.

"I take thee at thy gracious word;
My foolishness I mourn;
And unto my redeeming Lord,
However late, I turn.

"Savior, I yield, I yield at last,
I hear thy speaking blood;
Myself, with all my sins, I cast
On my atoning God."—CHARLES WESLEY.

## SERMON IV

## *ON QUENCHING THE SPIRIT*

Text: "Quench not the Spirit." 1 Thess. 5:19.

Here we have another grade of Christians. These are in a better shape than those who grieve the Spirit. There are two classes of individuals: Those who are of the *passive* and those who are of the *active* make up. Those who are of the passive make up have a tendency to suppress and quench the Spirit, while those who are of an active disposition are given to getting ahead of the Spirit. God has a great task in balancing us up. When He has His perfect way, He intensifies those who are too passive and indifferent, and tames down those who are too active and intense. In other words, He weakens those who are too strong and strengthens those who are too weak. He gets the quiet people noisy and the noisy people quiet. He slows down those who are too fast and gets a move on those who are too slow. Oh, if He only could have his perfect way with us what mighty things would be accomplished for His glory.

The Holy Spirit is very easily insulted and quenched. We have known individuals, who in the past were mightily wrought upon, such as falling under the power of God, or shouting aloud his praises. For this they were criticised and in order to escape the criticism, suppressed their emotions. The Spirit was insulted and ceased his mighty operations. Then they besought Him to return, but though he continued to abide, He never again trusted them with his supernatural manifestations. Be careful how you dictate, or let others dictate to the Holy Ghost!

The next verse following our text warns us not to "despise prophesyings." Now, those whose tendency it is to quench the Spirit, may try to console themselves that they are better behaved than the other class, but they are in danger of committing a greater offense—that of "despising prophesyings." One step leads to another and, he who quenches the operations of the Spirit in *himself* will soon be led to despise and criticise the manifestations of God in *others*. Let us notice more particularly how one can quench the Spirit:

I. *By becoming tame and formal in worship.*

II. *By discounting and criticising others.*

III. *By becoming narrow and unduly attached to certain manifestations.*

IV. *By getting under a strain lest we get out of the Spirit.*

Let us study these separately.

I. *By becoming tame and formal in worship.* It is easy to drift into formality. For instance: Not expecting the supernatural and *extraordinary* in family worship. Very few people have family prayers regularly and even where this is the case the children often dread prayers because thy are not inspiring. The father generally does all the reading, and praying, until the children have learned his prayers by heart; they know when he begins, just what he will say and when he will end. The occasion is so dry and mechanical that seldom if ever anyone is broken up, or shouts for joy. It is too bad that such a good thing becomes fruitless and largely a legal task. How much better it would be to have each member of the family read around, or occasionally conduct the entire service alone, rather than "Daddy" do everything. Better take more time for prayers and less time for eating, or reading

the morning paper. This can be done if more system and method is employed in getting up early and hustling around. Mark my word! When you crowd secret or family prayers into the background, in the end you will be the loser; something will break, burn or go wrong before the day is over. Yes, it is one thing to sing, "Take time to be holy," and it is another thing to practice it.

Then in public worship it is easy to quench the operations of God. He is ever anxious and waiting to manifest Himself, but we hinder Him in our loose and careless way of doing things. For instance: Here comes the pastor or leader of song, who opens a book at random and says, "Let us sing number so and so, or read chapter so and so." This is what Mr. Wesley called "a wretched way of worshiping God." If, during the day we did not quench the fires of God with earthly cares, or sensual delights the result would be, we would come to His sanctuary with a song, or a passage of scripture begotten by the Holy Ghost and—oh, what singing, preaching and praying would follow. God help us not to be satisfied with routine worship, but always expect something refreshing and out of the ordinary!

II. *By discounting and criticising others in mind.* Here is a more certain and serious way of putting out the fires of God. The Holy Spirit works a little like the current of electricity; in fact, some have thought that electricity comes the nearest being the manifestation of God of anything we can understand. Electricity, though a mighty and unseen force, is very sensitive and can easily be diverted and deadened. In order to make a room totally dark, or stop machinery, it is not necessary to cut a yard of wire, nor a foot, nor an inch, nor a sixty fourth of an inch, but simply insert a little grit, or piece of tissue paper in the switch and everything stops.

In like manner, the current of God starts from the

heavenly dynamo, passes down through the eternal ages, into the preacher's heart and mind and out through the congregation. Now if everyone is in perfect accord, this current will augment rather than diminish, but when this holy current comes to a biased, or critical mind, prejudice acts as a non-conductor and everything stops, or, to say the least, is impeded.

We read that "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." If we who profess to be righteous were truly so, and would not quench the fires of God, no doubt we would see this literally fulfilled in our services.

There is such a thing as sending mental waves of hate, or good will. It is possible for one to sit in the rear of a congregation and in spirit criticise the sermon, song or prayer, so that the tendency is to chill the meeting. One can come from his home, the street, or counting-room to a good meeting and be like a cake of ice in influence. Why? Because he is not prayed up, or prayed through and consequently is out of tune and cannot strike the true harmony. Such an one can sit beside another and without saying a word hinder his yielding to the Spirit's drawings. Personally, we have experienced hard times in preaching, until an opposing mind left the audience and immediately we had great freedom. And again, we have felt great depression of spirit and in a few days received an unkind letter that had traveled hundreds of miles. We felt the force of a critical mind long before we received the unkind thrust.

Yes, if we could as fully harmonize and "be in one accord" in prayer and supplication as were the disciples on the day of Pentecost, no doubt we would see the place "shaken" as did they and many would cry out, "Men and brethren, what shall we do?"

III. *By becoming narrow and unduly attached to certain manifestations.* Here again we work against our own interest and God's glory. Ever since the fall we have been lopsided and see truth from different angles and if we are not careful we will magnify one truth out of proportion, with another of equal importance. Next, we will become intolerant in spirit, toward those who do not fully accept our "ipsi dixit." Dear man, you may be unduly attached to a certain view to your own hurt. And you may go through life with your head up, only to awake at the judgment and find you have hindered God, yourself and others.

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pled, or totally wrecked because of one or two persons being married to a certain way of doing things.

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Might now begin to glow,
Burn up the dross of base desire,
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Come, Holy Ghost, for thee I call,
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"Refining fire go through my heart,
Illuminate my soul;
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And sanctify the whole."—C. WESLEY.

## SERMON V

### *ON BEING LED BY THE SPIRIT*

Text: "For as many as are led by the Spirit of God they are the sons of God." Rom. 8:14.

There is another passage a little like this, recorded in Gal. 5:25, which reads thus: "If we live in the Spirit, let us also walk in the Spirit." Mark the Divine order: Here we find that life precedes activity. It does not say, If we walk, then let us live, but rather, "if we live, then let us walk." God's order always puts first things first while the human order reverses this plan. The human says, "Be intensely active, *do,* DO, DO this and that, in order to be spiritual." But the Divine plan is, *first be spiritual,* take time, "tarry until endued," and *then* be intensely active.

If we live in the Spirit and are led by the Spirit, we will do certain things and avoid certain things: this will make us different from the generality of professed Christians. In what respect?

*I. We will sing with the understanding.* 1 Cor. 14:15.

*II. We will avoid doing rash things.* 1 Cor. 13:4.

*III. We will be saved from worry.* Ps. 37:1-3.

*IV. We will be saved from hurry.* Isa. 28:16.

I. *We will sing with the Spirit and with the understanding.*

If we could always keep in the Spirit what glorious singing we would have! Instead of singing a number of songs with perhaps only an occasional one catching fire and bringing supernatural blessing, we would save this wasted time

and energy and sing the Spirit-inspired-song at the beginning. We would not sing it too high, nor too low, too fast, nor too slow, but keep step with the blessed Holy Ghost. For, sometimes He may lead to sing very softly, while at the next moment it may sound like a mighty army charging the foe. Sometimes He may lead to omit several verses and at other times to repeat the same verse, or chorus again and again. Now, if we are trying to sing according to order, or at the direction of a fastidious leader, the Holy Spirit's leadings are likely to be set aside. Human leadership may sound nice to musical ears, but there is no thunder-clap from the upper skies. No doubt if we were always able to *sing in the Spirit,* we might not need so much preaching, for we would be able to *sing* a revival down.

II. *We will avoid rash things.*

To always mind the checks and leadings of the Spirit is a fine thing. Many times one is about to say, or do a certain thing, when the Holy Spirit gently checks him. Now, if he is blinded by lust, or love of praise, he will disregard these gentle misgivings and like a mule, plunge ahead, saying or doing the thing that temporarily pleases, but the after-effect will be, *leanness of soul.*

Paul says that the characteristic of love is freedom from rashness—"vaunteth not itself." If we live in the Spirit we will avoid doing rash things. There are multitudes of good people, who, as they review the past, deplore many places where they marred God's original plan and did something out of the Spirit. They can see where they drove some one away who might have been reached. They can see where they wrote a hasty letter and broke fellowship with a brother beyond reparation. One hasty step may require a thousand other steps to recover the lost ground—if ever it is recovered.

We read, "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God." Many a man has said one rash word to a loving companion from which she never fully recovered. Forgiveness may have been sought and received, the wound may have been healed, but the scar ever remained. We have known individuals who would have gladly parted with their right hand, or a large sum of money, could the hasty and unkind word have only been recalled, but it was too late. All this can be avoided if we will but *"live in the Spirit."*

III. *We will be saved from worry.*

And what is worry? Worry is a polite term for unbelief. We profess so much that we are not quite ready to say we are full of unbelief, but we *will* admit that we worry at times. John Wesley said, "I would as soon curse and swear as to fret or worry." And a greater than Wesley has said, "Fret not thyself because of evil doers." "In all thy ways acknowledge him and he shall direct thy paths."

> "With patient mind thy course of duty run,
> God nothing does, nor suffers to be done
> But thou wouldst do thyself, if thou couldst see
> The end of all events as well as He."

There are multitudes of people who have gray hairs and wrinkles that they ought not to have. These have been brought on by worry. People worry about things that have never happened and never will happen. While so doing they not only take all joy out of the present life, but unfit themselves for future opportunities. Worry burns up not only *soul* tissue, but physical endurance. Worry is a slam at God's providences, for it says, "God, or somebody has made a serious mistake and I must chafe, complain and worry over it."

I remember my sainted mother. Peace be to her mem-

ory! In Western Pennsylvania, they have untimely frosts in the spring of the year. After having visited the orchard I can see mother now, with a distressed look upon her sweet old face as she sat by the table, or fireside and with hands folded remark: "Dear me, I do not know what we will do the coming winter for fruit. The jars will all be empty, for the peaches, apples, plums, pears and cherries are all killed." After continuing on this strain for sometime the children looked at each other as much as to say, "my poor stomach!"

But what did God do? He turned in and blessed the blackberries, strawberries, and elderberries and we had wagon loads of tomatoes, so that before winter the jars were full and overflowing. God saw that the apple trees had borne so heavily the year before, they needed a year of rest—for a tree can bear itself to death. He also saw that we had not appreciated this kind of fruit as we should, and a year's abstinence would serve as a good lesson. He also saw that our systems needed another kind of acid, such as can be found only in smaller fruits and he was doing the very best he could to prolong our lives as well as the fruit trees on the hill.

And what was dear mother doing? Worrying about the best thing that could have happened. *You* have done the same thing, and in your blindness have fought against your best and highest good. Now, if we are led by the Spirit, we will see God back of everything and thus "rejoice evermore, pray without ceasing and in *everything* give thanks." If God has commanded us to do this, then he proposes to give special grace to carry it out in our lives.

IV. *We will be saved from hurry.*

There is a valuable passage in the Word that is seldom quoted. I have never seen it on the wall as a motto. What is it? *"He that believeth shall not make haste."*

average, about twenty pages can be read thoughtfully in an hour. This will aggregate about *twenty-six volumes* of over three hundred pages each, in a year. Think of it! No one need plead ignorance because of lack of an early education. If he will but *insist* on gathering up the fragments of time and improve them systematically he can acquire a great fund of knowledge in a short time. And is not the Spirit grieved when preachers and others waste valuable moments and let their minds remain sluggish and barren?

Not only should the *money*-tithe be given, but the *time*-tithe. Two hours and twenty-four minutes each day should be set apart as especially sacred. Every day should record something learned, something said or done that can be referred to as worth while. If such is not the case, twenty-four murdered hours will rise up later to testify against the guilty.

There are multitudes of people who have had good educational advantages and remarkable answers to prayer on lines of financial and physical deliverances, but like the nine lepers have never returned to give glory to God. They have both ability and means with which they could publish articles or pamphlets which would live and bless others in after years. But because the mind is inactive and the purse tight, nothing is set in motion calculated to mould character after they are dead and gone. Does this not grieve the Spirit?

III. *On Money Matters!*

"Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" (Isa. 55: 2.) Here is a third way in which many grieve the Spirit. There are two extremes; one of being extravagant, the other—that of penuriousness. Let us consider them separately:

(a) *Extravagance.* Some people are born on the rich order. They do not know how to economize. They buy the best of everything. Their favorite expression is, "It is the cheapest in the end." Yes, sometimes this is true, but not always. Some people lack good judgment and buy a great deal that they could get along without. They can not resist the oily tongue of the salesman and wish afterwards that they had been more positive. It seems, as long as they have money in their pockets they feel that they can afford anything they desire. This will not only weaken the individual himself, but have a tendency to ruin his posterity. And does God care? He certainly does.

It is the duty of all, whether rich or poor to practice economy. The fact that one has plenty does not give him the privilege of spending more than is strictly necessary. Think of Miss Edith Gould spending $160,000 a year, $18,000 of which goes for clothes, shoes and underwear alone. Of course this is an extreme case, but many of the poorer class are wasteful, and self-indulgent. Children are allowed to spend their money as fast as they get it for candy and ice cream cones, then later for clothing, furniture and musical instruments, even if they have to pay for them on the instalment plan. Many quarrels and divorces can be traced to the fact that wives spend money faster than the husband can make it. It all began in childhood and the parents are largely responsible. If every one properly practiced economy there would be very few poor people among us. This is the case with the Jews, though most of them are tricky and go too far. From their infancy their children are taught to save.

We are not pleading for a grasping spirit, but personally know of cases where brethren were so pressed financially, they could not afford to put into pamphlet or book form a valuable manuscript which would have blessed the

world; yea, could not do many things that they desired. And why? Had they no vision? Yes! Were they not above the average in intelligence? Yes! Did they not have a fair income? Yes! But they had never learned the art of saving and hence were not prepared for a glorious opportunity. They lived, they enjoyed life, they died, then went into oblivion and God and future generations were disappointed.

If you honor God in little things He will honor you in larger things. For instance: do your own pressing, shaving, shoe polishing, etc. By planning and remodeling a little, much service could be had from hats, shoes and garments that are not half worn out. Just look in the attic and see. Suppose the style *has changed*. Can you not rejoice in being dead to the world and its ridiculous fashions?

Does it not grieve God the way many good people pamper their appetites with gum, soft drinks, and nicknacks? One can create an abnormal and artificial desire along these lines until he imagines he can not do without them. This paves the way for looseness on other lines and not only is money wasted, but many times health and character are ruined.

Charles G. Finney (a Presbyterian), cried out against professing Christians spending millions not only for lodges, tobacco, banquets, and jewelry, but for other things. Hear him: "What does that gaudy ribbon and those ornaments upon your dress say to every one who meets you? It makes the impression that you wish to be pretty. Take care! You might just as well write on your clothes, 'No truth in religion.' It says, 'Give me dress, give me fashion, give me flattery and I am happy.' The world understands this testimony as you walk down the streets. You are living epistles known and read of all men. Only let Christians act consistently, and heaven will rejoice and hell will groan at their influence. But, oh, let them fill their ears with ornaments and their fingers with rings, let them

put feathers on their hats, and elders upon their arms, and heaven puts on the robes of mourning and hell holds a jubilee.

"I might refer to tea and coffee. It is known generally that these substances are not nutritious at all, and that nearly $100,000,000 are spent annually for them in this country. Now will any man pretend that he does not doubt the lawfulness of spending all this money for that which is of no use, and which are well known to all who have examined the subject, to be positively injurious, intolerable to weak stomachs and as much as the strongest can dispose of? And all this while the various benevolent societies of the age are loudly calling for help to send the gospel abroad and save the world from hell? To think of the church alone spending millions upon their tea tables—is there no doubt here?" Chinese Finney if you dare, but not until you see the world as did he.

(b) *Covetousness.* This is the other extreme. There are some sins, it continued, will disgrace a man, but covetousness, which is peculiarly the sin of old age, can be indulged in to the fullest extent side by side with a profession of holiness. God says there is no hope for such a man. He is an "idolater and hath no inheritance in the kingdom of Christ and of God."

It is certainly sad to see a person who is well able to do so and yet too stingy to buy good books, or take a good paper, too miserly to take the family to camp meeting for ten days, too hard to let the overworked wife have conveniences in the kitchen and home, too mean to let her go to the dentist once a year, too close to go to a restaurant, but rather take dinner at the parsonage without leaving a cent, too shrewd to be without small change for the orphanage or missionary collection. Yes, there is absolutely no hope for such a soul unless he repents. No wonder his wife is crushed, his children unsaved and he is dry and prosy. The Spirit is greatly grieved and insulted.

IV. *Family Government!* We wonder why there are so few young people today who are deeply spiritual. There is no wonder about it. Just look at about nine homes out of every ten. What do we see? No respect for parents, no reverence for God and no responsibility for the upkeep of the home. Instead of the children obeying and waiting upon the parents as in olden days, the "old folks" consult and ask favors, besides doing all the drudgery work.

Many a home is more like a boarding house than a happy, contented family. The children come in for meals, then out again till late at night when they return from the "hike," movie or dance. The parents must first get the consent of these youngsters before they dare ask for a cottage prayer meeting, or bring the man of God home to dine. A hearty "Amen," or "Hallelujah" at meal time would be entirely out of place. Do not these things grieve God?

But are not many of the parents largely responsible for lack of family discipline? It is a pity that some of them ever became parents. For in so doing they have gone to a great deal of trouble and expense. Why? To raise children to help damn the world and bring their own gray hairs down to the grave with sorrow and disgrace.

For instance: Here is a girl of sixteen who keeps company against her mother's wishes with a wicked young fellow. If mother dares to ask where she is going for the evening the snappish reply is, "Do I have to tell every place I go? I guess I am old enough to take care of myself. I am no longer tied to your apron string." Think of a child speaking thus to her mother! But it began back there in the cradle when the baby was permitted to have its own way.

Where will you find a woman like Susanna Wesley, the mother of nineteen children? She would not allow a child who was a year old to scream or cry aloud, except when in pain. She ruled that no act of rebellion or wilful diso-

bedience should pass without correction and repentance. She declared that disobedience was as sure a way to damnation as cursing and swearing. She held that if a child was taught to readily submit to the parent, he would the more easily submit to God when he came to the years of accountability. Sooner or later the will must be conquered if the soul be saved.

This is the tendency of the whole world: The children of today are allowed to develop self-will and form habits that any sensible parent knows must be broken if they are ever saved and become strong, Christian characters. Because of these and other things it is difficult to have old-time revivals and the young people are going to hell by the millions. Is not the Holy Spirit greatly grieved?

And now, you who are particularly concerned, Will you not enter into a solemn pledge that by God's grace you will amend and do all in your power to have others do likewise? God help you! He will help you if you put forth the proper effort.

"How oft have I the Spirit grieved,
Since first with me he strove;
How obstinately disbelieved,
And trampled on his love!

"How have I sinned against the light;
Broken from his embrace;
And would not, when I freely might,
Be justified by grace.

"I take thee at thy gracious word;
My foolishness I mourn;
And unto my redeeming Lord,
However late, I turn.

"Savior, I yield, I yield at last,
I hear thy speaking blood;
Myself, with all my sins, I cast
On my atoning God."—CHARLES WESLEY.

## SERMON IV

### *ON QUENCHING THE SPIRIT*

Text: "Quench not the Spirit." 1 Thess. 5:19.

Here we have another grade of Christians. These are in a better shape than those who grieve the Spirit. There are two classes of individuals: Those who are of the *passive* and those who are of the *active* make up. Those who are of the passive make up have a tendency to suppress and quench the Spirit, while those who are of an active disposition are given to getting ahead of the Spirit. God has a great task in balancing us up. When He has His perfect way, He intensifies those who are too passive and indifferent, and tames down those who are too active and intense. In other words, He weakens those who are too strong and strengthens those who are too weak. He gets the quiet people noisy and the noisy people quiet. He slows down those who are too fast and gets a move on those who are too slow. Oh, if He only could have his perfect way with us what mighty things would be accomplished for His glory.

The Holy Spirit is very easily insulted and quenched. We have known individuals, who in the past were mightily wrought upon, such as falling under the power of God, or shouting aloud his praises. For this they were criticised and in order to escape the criticism, suppressed their emotions. The Spirit was insulted and ceased his mighty operations. Then they besought Him to return, but though he continued to abide, He never again trusted them with his supernatural manifestations. Be careful how you dictate, or let others dictate to the Holy Ghost!

The next verse following our text warns us not to "despise prophesyings." Now, those whose tendency it is to quench the Spirit, may try to console themselves that they are better behaved than the other class, but they are in danger of committing a greater offense—that of "despising prophesyings." One step leads to another and, he who quenches the operations of the Spirit in *himself* will soon be led to despise and criticise the manifestations of God in *others*. Let us notice more particularly how one can quench the Spirit:

I. *By becoming tame and formal in worship.*

II. *By discounting and criticising others.*

III. *By becoming narrow and unduly attached to certain manifestations.*

IV. *By getting under a strain lest we get out of the Spirit.*

Let us study these separately.

I. *By becoming tame and formal in worship.* It is easy to drift into formality. For instance: Not expecting the supernatural and *extraordinary* in family worship. Very few people have family prayers regularly and even where this is the case the children often dread prayers because thy are not inspiring. The father generally does all the reading, and praying, until the children have learned his prayers by heart; they know when he begins, just what he will say and when he will end. The occasion is so dry and mechanical that seldom if ever anyone is broken up, or shouts for joy. It is too bad that such a good thing becomes fruitless and largely a legal task. How much better it would be to have each member of the family read around, or occasionally conduct the entire service alone, rather than "Daddy" do everything. Better take more time for prayers and less time for eating, or reading

the morning paper. This can be done if more system and method is employed in getting up early and hustling around. Mark my word! When you crowd secret or family prayers into the background, in the end you will be the loser; something will break, burn or go wrong before the day is over. Yes, it is one thing to sing, "Take time to be holy," and it is another thing to practice it.

Then in public worship it is easy to quench the operations of God. He is ever anxious and waiting to manifest Himself, but we hinder Him in our loose and careless way of doing things. For instance: Here comes the pastor or leader of song, who opens a book at random and says, "Let us sing number so and so, or read chapter so and so." This is what Mr. Wesley called "a wretched way of worshiping God." If, during the day we did not quench the fires of God with earthly cares, or sensual delights the result would be, we would come to His sanctuary with a song, or a passage of scripture begotten by the Holy Ghost and—oh, what singing, preaching and praying would follow. God help us not to be satisfied with routine worship, but always expect something refreshing and out of the ordinary!

II. *By discounting and criticising others in mind.* Here is a more certain and serious way of putting out the fires of God. The Holy Spirit works a little like the current of electricity; in fact, some have thought that electricity comes the nearest being the manifestation of God of anything we can understand. Electricity, though a mighty and unseen force, is very sensitive and can easily be diverted and deadened. In order to make a room totally dark, or stop machinery, it is not necessary to cut a yard of wire, nor a foot, nor an inch, nor a sixty fourth of an inch, but simply insert a little grit, or piece of tissue paper in the switch and everything stops.

In like manner, the current of God starts from the

heavenly dynamo, passes down through the eternal ages, into the preacher's heart and mind and out through the congregation. Now if everyone is in perfect accord, this current will augment rather than diminish, but when this holy current comes to a biased, or critical mind, prejudice acts as a non-conductor and everything stops, or, to say the least, is impeded.

We read that "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." If we who profess to be righteous were truly so, and would not quench the fires of God, no doubt we would see this literally fulfilled in our services.

There is such a thing as sending mental waves of hate, or good will. It is possible for one to sit in the rear of a congregation and in spirit criticise the sermon, song or prayer, so that the tendency is to chill the meeting. One can come from his home, the street, or counting-room to a good meeting and be like a cake of ice in influence. Why? Because he is not prayed up, or prayed through and consequently is out of tune and cannot strike the true harmony. Such an one can sit beside another and without saying a word hinder his yielding to the Spirit's drawings. Personally, we have experienced hard times in preaching, until an opposing mind left the audience and immediately we had great freedom. And again, we have felt great depression of spirit and in a few days received an unkind letter that had traveled hundreds of miles. We felt the force of a critical mind long before we received the unkind thrust.

Yes, if we could as fully harmonize and "be in one accord" in prayer and supplication as were the disciples on the day of Pentecost, no doubt we would see the place "shaken" as did they and many would cry out, "Men and brethren, what shall we do?"

III. *By becoming narrow and unduly attached to certain manifestations.* Here again we work against our own interest and God's glory. Ever since the fall we have been lopsided and see truth from different angles and if we are not careful we will magnify one truth out of proportion, with another of equal importance. Next, we will become intolerant in spirit, toward those who do not fully accept our "ipsi dixit." Dear man, you may be unduly attached to a certain view to your own hurt. And you may go through life with your head up, only to awake at the judgment and find you have hindered God, yourself and others.

Go to any institution of learning and you will find in the basement a lot of text-books that ten years ago were considered invaluable, but now they have been replaced by others more up to date. In like manner, it is barely possible that what you and I are now ready to fight for, later on, may need modifying or perhaps repudiating. Dear Lord, save us from becoming tenacious over some ordinance, or gift of the Spirit, or church polity, or our particular nationality and thus lose God! I have seen zealous souls lose the tender, teachable Spirit while "earnestly contending" for what they believed to be the correct view on baptism, feet washing, speaking in tongues and other essentials or non-essentials. A certain holiness preacher testified that he defended the "second blessing" so vehemently that he lost the first blessing.

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pled, or totally wrecked because of one or two persons being married to a certain way of doing things.

IV. *By getting under a strain and high tension* lest we get out of the Spirit. While many get *out* of the Spirit, here we find one who gets under a needless strain to keep *in* the Spirit. Many times has God been hindered in a service, because some leader felt commissioned from high heaven (?) to hold the reins tightly and keep everybody straight. Grant that some people *do* get out of the Spirit, yet when any one *insists* on correcting these things he gets in the way of God.

The better way to get rid of "wild-fire" is not to thrash it for this only spreads it, but pray down more Holy Fire. At times I have felt mortified, thinking that some one acted in a way to offend, or disgust a prominent visitor and I headed him off at the door half-way apologizing for it, when to my surprise he gave me a deserved reproof by saying, "I enjoyed it myself." And here, I was "sitting on the meeting" instead of letting it run for God. What a pity!

Yes if we could only *get* out of the way and *keep* out of the way, then invite the Holy Ghost to work as He will, we would see mighty displays of the supernatural. Shall we not henceforth do so?

"O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow.

"O that it now from heaven might fall
And all my sins consume!
Come, Holy Ghost, for thee I call,
Spirit of burning come.

"Refining fire go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."—C. Wesley.

## SERMON V

### *ON BEING LED BY THE SPIRIT*

Text: "For as many as are led by the Spirit of God they are the sons of God." Rom. 8:14.

There is another passage a little like this, recorded in Gal. 5: 25, which reads thus: "If we live in the Spirit, let us also walk in the Spirit." Mark the Divine order: Here we find that life precedes activity. It does not say, If we walk, then let us live, but rather, "if we live, then let us walk." God's order always puts first things first while the human order reverses this plan. The human says, "Be intensely active, *do,* DO, DO this and that, in order to be spiritual." But the Divine plan is, *first be spiritual,* take time, "tarry until endued," and *then* be intensely active.

If we live in the Spirit and are led by the Spirit, we will do certain things and avoid certain things: this will make us different from the generality of professed Christians. In what respect?

*I. We will sing with the understanding.* 1 Cor. 14: 15.

*II. We will avoid doing rash things.* 1 Cor. 13: 4.

*III. We will be saved from worry.* Ps. 37: 1-3.

*IV. We will be saved from hurry.* Isa. 28: 16.

I. *We will sing with the Spirit and with the understanding.*

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and energy and sing the Spirit-inspired-song at the beginning. We would not sing it too high, nor too low, too fast, nor too slow, but keep step with the blessed Holy Ghost. For, sometimes He may lead to sing very softly, while at the next moment it may sound like a mighty army charging the foe. Sometimes He may lead to omit several verses and at other times to repeat the same verse, or chorus again and again. Now, if we are trying to sing according to order, or at the direction of a fastidious leader, the Holy Spirit's leadings are likely to be set aside. Human leadership may sound nice to musical ears, but there is no thunder-clap from the upper skies. No doubt if we were always able to *sing in the Spirit,* we might not need so much preaching, for we would be able to *sing* a revival down.

II. *We will avoid rash things.*

To always mind the checks and leadings of the Spirit is a fine thing. Many times one is about to say, or do a certain thing, when the Holy Spirit gently checks him. Now, if he is blinded by lust, or love of praise, he will disregard these gentle misgivings and like a mule, plunge ahead, saying or doing the thing that temporarily pleases, but the after-effect will be, *leanness of soul.*

Paul says that the characteristic of love is freedom from rashness—"vaunteth not itself." If we live in the Spirit we will avoid doing rash things. There are multitudes of good people, who, as they review the past, deplore many places where they marred God's original plan and did something out of the Spirit. They can see where they drove some one away who might have been reached. They can see where they wrote a hasty letter and broke fellowship with a brother beyond reparation. One hasty step may require a thousand other steps to recover the lost ground—if ever it is recovered.

We read, "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God." Many a man has said one rash word to a loving companion from which she never fully recovered. Forgiveness may have been sought and received, the wound may have been healed, but the scar ever remained. We have known individuals who would have gladly parted with their right hand, or a large sum of money, could the hasty and unkind word have only been recalled, but it was too late. All this can be avoided if we will but *"live in the Spirit."*

III. *We will be saved from worry.*

And what is worry? Worry is a polite term for unbelief. We profess so much that we are not quite ready to say we are full of unbelief, but we *will* admit that we worry at times. John Wesley said, "I would as soon curse and swear as to fret or worry." And a greater than Wesley has said, "Fret not thyself because of evil doers." "In all thy ways acknowledge him and he shall direct thy paths."

> "With patient mind thy course of duty run,
> God nothing does, nor suffers to be done
> But thou wouldst do thyself, if thou couldst see
> The end of all events as well as He."

There are multitudes of people who have gray hairs and wrinkles that they ought not to have. These have been brought on by worry. People worry about things that have never happened and never will happen. While so doing they not only take all joy out of the present life, but unfit themselves for future opportunities. Worry burns up not only *soul* tissue, but physical endurance. Worry is a slam at God's providences, for it says, "God, or somebody has made a serious mistake and I must chafe, complain and worry over it."

I remember my sainted mother. Peace be to her mem-

ory! In Western Pennsylvania, they have untimely frosts in the spring of the year. After having visited the orchard I can see mother now, with a distressed look upon her sweet old face as she sat by the table, or fireside and with hands folded remark: "Dear me, I do not know what we will do the coming winter for fruit. The jars will all be empty, for the peaches, apples, plums, pears and cherries are all killed." After continuing on this strain for sometime the children looked at each other as much as to say, "my poor stomach!"

But what did God do? He turned in and blessed the blackberries, strawberries, and elderberries and we had wagon loads of tomatoes, so that before winter the jars were full and overflowing. God saw that the apple trees had borne so heavily the year before, they needed a year of rest—for a tree can bear itself to death. He also saw that we had not appreciated this kind of fruit as we should, and a year's abstinence would serve as a good lesson. He also saw that our systems needed another kind of acid, such as can be found only in smaller fruits and he was doing the very best he could to prolong our lives as well as the fruit trees on the hill.

And what was dear mother doing? Worrying about the best thing that could have happened. *You* have done the same thing, and in your blindness have fought against your best and highest good. Now, if we are led by the Spirit, we will see God back of everything and thus "rejoice evermore, pray without ceasing and in *everything* give thanks." If God has commanded us to do this, then he proposes to give special grace to carry it out in our lives.

IV. *We will be saved from hurry.*

There is a valuable passage in the Word that is seldom quoted. I have never seen it on the wall as a motto. What is it? *"He that believeth shall not make haste."*

Isa. 28: 16. Did you hear that? What does it mean? Simply this! He who lives in the Spirit and believes God as fully as he might will not get frustrated and in a hurry. You can safely set it down that when you feel a hurry spirit pressing you to do this or that and do it *now,* you are about to get out of Divine order. A hurry spirit is always from beneath! A hurry spirit says, "You must write that letter *now,* you must go and reprove that person *now,* you must sing or hold that street meeting *now;* if you hesitate you will miss your last opportunity and fearful consequences will follow." Ah! friend, this is the subtle voice of the tempter.

What does God say? "Believe me and do not get in a hurry. If, in the past your motive was pure and you did the best you knew, I stand ready to rule and over-rule, and, if need be, will give you another chance. If your motive was not entirely pure, and yet, if you will humble yourself in proportion to the offense, I can yet wrest victory out of the jaws of defeat and you will get a life-long lesson and I will get glory, *because you believed me.*"

I do not wish to add to any one's domestic disappointment, but will say that about half of the best people in the world are out of Divine order. Away back there in their boyhood or girlhood days they got in a hurry, pulled away from mother, or good advice and insisted on going to town, or a party and there formed an acquaintanceship which later ripened into a love affair and the result was a hasty marriage. This would have been averted had they sat up in the "amen corner," rather than half way back where they wrote love letters and flirted to their own undoing. But, thank God, later on they repented and were saved and perhaps sanctified and are now on the way to heaven; nevertheless they are out of Divine order more or less and consequently are handicapped and crippled in their effectiveness. Why? *All because they got in a hurry!*

The same could be said of multitudes who hastily withdrew from one church and joined another. Now, there are times when a change of church relationship may be perfectly in order, but *never,* NEVER, NEVER while agitated and wrought up because something has not gone to suit you! Please put that down in your notebook! O, the church splits and disrupted families and entire communities wrecked beyond all possibility of repair, simply because one, or two persons got in a hurry and insisted on having their own way.

This likewise holds good in the business world. Here is a man who has a good wife. Of course she is not a business woman, but she has that God-given gift of intuition which enables her to arrive at proper conclusions more quickly and accurately than do her husband's reasoning powers. He is about to sign up and take stock in a certain business concern. The good wife says to him, "Now John go slow." He asks the reason why? The answer is, "just because." He laughs and ridicules the answer saying, "That is the old woman's reason." Later on, when he is down town and she is not present to pull his coat sleeve, he meets a slick-tongued agent who talks "investments" and "dividends." As he listens he can see the big silver dollars rolling at him like wagon wheels if he only "gets in" on this wonderful opportunity. As his name goes down he says to himself, "I will happily surprise my wife next Christmas with a crisp fifty dollar bill." When she looks at it and says with astonishment, "John where did you get it?" My reply will be, "This is part of the dividend declared on that investment," and further says to her, "You might have had plenty of these had you not hindered me so frequently in my business adventures." "Of course," (he goes on to say), "women have their place—in the kitchen, but men know best after all when it comes to business."

Well, do you remember how your wife looked that next Christmas when you handed her that new fifty dollar bill? No! You may not remember that, but you may remember very keenly how you felt when you wished you could borrow fifty cents of her. And why all this? Simply because you got out of the Spirit and did not take time to inquire of God and others as you should.

But I hear you reply, does not the Scripture say, "The king's business requires haste"? Very well, if you will turn to 1 Sam. 21: 8, you will find the account of David's flight from King Saul. He comes down to the city of Nob and in a *hurry* requests of Ahimelech, the priest, some bread. He also asks for a sword and of course Ahimelech wants to know the reason for his haste, and the answer is, "The king's business requires haste." Now the fact is, David is not on the king's business at all, but rather fleeing from the king in order to save his life. He deceives the good priest and later on when Saul hears of it through Doeg the Edomite, he summons Ahimelech into his presence. After inquiring of him if he saw David and if he had pronounced a blessing upon him, Saul shrieks out, "Thou shalt die Ahimelech." Ahimelech pleads in vain for his life, but at Saul's direction Doeg takes off his head and then goes to the ctiy of Nob and slays "four-score and five persons that did wear the linen ephod." Not only so, but he slew "both men, women, children and sucklings and oxen and asses and sheep with the edge of the sword." When David heard of it he set up a wail and took all the blame upon himself saying, "*I* have occasioned the death of all the persons of my father's house." So remember, dear friend, when you are about to get in a hurry and in order to substantiate your position you quote David—please remember the four score and five godly priests who lost their heads because one man deceived another by getting in a hurry and failing to be led by the Spirit.

Yes, all these things could have been avoided in the past, and can be averted in the future if every one will insist on being led by the Holy Spirit. It may require a siege of dying out, but it will pay. Brother, will you hold yourself to it? Eternity will reveal your decision.

"Take time to be holy, the world rushes on,
Spend much time in secret, with Jesus alone;
By looking to Jesus, like Him thou shalt be,
Thy friends in thy conduct, His likeness shall see.

"Take time to be holy, let him be thy guide,
And run not before him, whatever betide;
In joy or in sorrow, still follow thy Lord,
And looking to Jesus, still trust in his word.

"Take time to be holy, Be calm in thy soul,
Each tho't and each motive, Beneath His control;
Thus led by the Spirit, to fountains of love,
Thou soon shalt be fitted, for service above."

## SERMON VI

### *ON BEING FILLED WITH THE SPIRIT*

Text: "Be not drunk with wine wherein is excess, but be filled with the Spirit." Eph. 5: 18.

Here we have the highest grade of Christian character. The apostle uses a figure that not everyone can comprehend. While we protest against drunkenness, yet only those who have felt, or observed the power of intoxicants can fully appreciate the comparison.

Adam Clarke, in commenting on this verse, says: "The heathen priests pretended to be filled with the influence of the god (Bacchus) they worshipped; and it was in these conditions that they gave out their oracles. The apostle exhorts the Ephesians not to resemble these, but be filled with the Spirit of God, in consequence of which they should be wise indeed, and understand what the will of the Lord is."

The devil counterfeits everything that is of God and intoxication is Satan's highest imitation of being filled with the Spirit. In fact, on the day of Pentecost, when the disciples were filled with the Holy Ghost, the onlookers could not distinguish between this and being "full of new wine." Let us notice then the analogy between intoxication with wine and that of being filled with the Holy Ghost. And how does an intoxicated man feel?

*I. An intoxicated man feels rich and liberal.* Before he begins drinking he may be what the world calls "a tightwad." See him standing alone sipping his glass! After awhile the contents begin to take effect, and he speaks to an old chum (who is sitting near by waiting to be treated)

and says, "Come up, John, and have one on me." The more he drinks the richer he becomes and finally calls out to all the old bums, "Come up, boys, and have one on me." If a Salvation Army lassie, or any one else approaches him asking for a donation, he is likely to give the biggest piece he can find. Nothing mean and little about him now, for he feels as rich as the nabobs of Wall Street.

That is exactly the way one feels when he is filled with the Holy Spirit. "The blessing of the Lord, it maketh rich and He addeth no sorrow with it." The after effect is good. Yes, just in proportion as one is anointed of God he is truly rich and has a dignity and holy independence that the world can not give, nor take away.

It is certainly sad to hear the majority of Christians pray. They are everlastingly begging, "Lord, bless me, fill me, protect me and my family." Me! Me!! Me!!! "Oh, that they could get to the end of themselves. They are continually taking in, but never giving out. They are consumers, but not producers. They are like a sponge, ever ready to drink in, but never giving out except when squeezed or pressed by outside circumstances. Surely this is not the divine standard.

Paul speaks of being "more than conquerors." After having conquered the world, the flesh and the devil, he infers that we can have enough joy, faith and victory left to conquer another world. To be more specific, the apostle mentions a number of things we are to conquer, such as "Principalities," "Powers," "Things present," "Things to come," and then for lack of words, concludes by saying, "Nor *any other creature* shall be able" to withstand us. Think of it! How few Christians are so possessed of God, so exhilarated by the Spirit, that they have more victory than they need for themselves!

A man can not help rescue a drowning person until he

himself has complete mastery over the waves. No one can help a worthy cause so long as he is struggling to support himself and family. Likewise, there are multitudes of good people who desire to help win souls, but the poor things are spiritually half-starved themselves. They do not have complete victory over everything; there is a constant struggle. "When the struggle for existence begins, the opportunity for usefulness ends."

We read, "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall *thy* light rise in obscurity and thy darkness be as the noonday." Did you hear that? Your light will rise of its own accord and your darkest day will be as the noonday. When? When you get so filled that you can hold no more. When, like a magnanimous millionaire, you take delight in giving away the surplus and the more you give the more you will have to give. Isaiah continues, and says, "The Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not." No little freshet here; no old cracked pump stalk, that has to be primed and a lot of water poured down to get half as much up. No! No!! But an overflowing experience; a poured out life. How is it with you my friend?

*II. Another characteristic of drunkenness is Boldness.* See that intoxicated man! He is not afraid of anything—fire, flood, men, nor devils. Why? Because he is so filled with wine that his natural fears are subservient for the time being to the influence of something stronger.

Thus, when one is filled with the Holy Ghost, he is not afraid of the face of clay. See those cowering disciples before the day of Pentecost! See Peter, who crouched and trembled before a little maid! But now, after being filled and endued with power from on high, he declares be-

fore the rabble that we are not "drunken with wine, as ye suppose. But this is that which was spoken by the prophet Joel." He waxes bolder and finally hurls into their teeth the awful charge, "Ye have taken and by wicked hands crucified and slain the Son of God!" What a change in Peter! What has happened! Nothing, except he has been filled with the Spirit of God.

Oh, ye timid ones, who live good lives, but make all kinds of excuses for not having family prayers, giving out tracts, holding street meetings, or talking salvation to some refined or reprobate mind! You are miserable cowards! Get this mighty filling, this mighty surcharging and you will jump at a chance to win a soul, or do something for your King. If the world can produce men who count it a privilege to die for their country, why can not God Almighty produce those who, like men of old, "overcome by the blood of the Lamb and the word of their testimony and love not their lives unto death"?

*III. An intoxicated man is not easily hurt.* Intoxication produces such a deadness to physical injury that many times a man falls, or stumbles against some sharp obstacle and does not seem to realize it; the blood may flow, a bone may be broken, but he does not complain.

Likewise, when one dies out to the bottom, and is filled with the Holy Ghost, he is saved from "feeling hurt" and "sore" over every little offense. How sad to see people shout, or preach with great liberty and then be as touchy and hard to please as an old setting hen. If things do not go to suit them they are ready to pick up their hats and say, "Well, I am done! If you are going to run things, go ahead and pay the bills!" Such people remind one of a felon on a finger. It seems that this finger is two feet long and everything has combined to hurt it, but such is not the case. What is the trouble? I'll tell you.

That finger has pus in it and needs lancing—perhaps to the bone. Then a good squeezing will bring out the pus and core, after which the finger will heal and pay no more attention to obstacles than do the other fingers.

Sister, if you are quick to notice little slights and inattentions, contradictions and misrepresentations, is it not because you have the old carnal nature in you that needs a mighty killing? When you are completely emptied of the old self life and filled with the Holy Ghost you will then be able to testify and say, "Great peace have they which love Thy law, and nothing shall offend them." In other words, nothing shall get them out of fix. Have you been so fixed up that nothing ever makes you sullen, or grouchy or poutish? So even in spirit, that you do not act spiteful, or leave the table before having finished your meal? I believe the real baptism with the Holy Ghost and fire will forever put a stop to a lot of things among some holiness professors that are inconsistent and cause sinners to stumble!

Brethren, we must either live higher or talk lower! If you have what I am talking about you will have that humility which Andrew Murray spoke of when he said: "It is perfect quietness of heart. It is to have no trouble; it is never to be fretted or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel no resentment against anything or anybody. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord where I can go in and shut the door and kneel to my Father in secret and am at peace as in a deep sea of calmness when all around and above is trouble."

Is this too strong? Hear John Wesley's testimony when he said, "I make no account of any profit, or pleasure that does not bring me closer to God; nor do I shrink from any hardship or misunderstanding, if thereby it will more

completely wean and detach me from the things of time and sense and unite me to God."

Do not find fault with these men, nor the standard, but rather with your own shallowness and lack of deep, inward crucifixion. When one is filled, he is full. He wants nothing more. Is this your experience? After this mighty baptism, then one song, one prayer or one sermon will be worth more than a dozen were before. Wesley said, "One man baptized with the Holy Ghost and fire will shake the country for ten miles square." Again he said, "One wholly sanctified soul is equal, in force and power, to twelve justified souls." Either he made it too strong, or we are not strong enough.

I have seen insane people—no, they were demon possessed—so strong that it required three men to hold one little woman. Now, if it is possible for the devil to possess one until he has supernatural shrewdness and strength, why can not we expect God to likewise fill and empower us to such an extent that we are more than a match for anything that comes or goes. I declare to you on the authority of God's eternal truth, that He is looking and waiting for us to demand of Him this very thing.

Oh, brethren, shall we not humble ourselves afresh before God and confess our dryness, touchiness, covetousness, licentiousness, and every other thing contrary to immaculate purity? If we thus prepare the way and are thoroughly emptied, then we have a right to expect the mighty infilling of the Spirit. "According to your faith be it unto you."

"Thou canst fill me gracious Spirit,
Tho' I cannot tell thee how;
But I need thee greatly need thee;
Come, O come and fill me now.

"I am weakness, full of weakness
At thy sacred feet I bow;
Blest divine eternal Spirit,
Fill with pow'r and fill me now."

## SERMON VII

### *THE WITNESS OF THE SPIRIT*

Text: "The Spirit himself beareth witness with our spirit that we are children of God." Rom. 8:16. (R. V.)

"Hereby know we that we dwell in him and he in us because he hath given us of his Spirit." 1 John 4:13.

This is a very much neglected theme. In early Methodism it was one of the principal slogans. It was the great battleground of those sturdy spiritual giants. It was the touchstone and test of membership of their societies. The first question proposed was, "Have you the witness of the Spirit that you are a child of God?" The preaching of such fundamental truths laid a deep foundation for Christian character and at the same time built a structure of strength against skepticism and false doctrine. Oh, that we had more of it today! But alas, it is not the case. We have traveled with, and heard great and powerful preachers all around the globe, but have never as yet heard a distinct sermon on this all important subject.

The witness of the Spirit may be likened to three things: First, the stamp of a government upon a coin. It has been marred and mutilated until it is unrecognizable. Yet it has intrinsic value, but has no purchasing power and cannot be circulated until it passes through the mint and has the government stamp or seal put upon it. In like manner a soul has inestimable value, but can never pass current through the Pearly Gates until it receives the Divine imprint.

Again, the witness of the Spirit may be likened to a notary seal, or the recording of a deed. No difference how correct the description, or how promptly the payments have been met, if the papers lack the proper seal and signature they are worthless. Likewise the title to a mansion in the skies must have the seal of the Spirit or the would-be occupant will be woefully chagrined and disappointed when the recording angel fails to find his name.

And again, the witness of the Spirit may be likened to the putting up of bars or the gap of a fence after a herd of cattle have been driven out of a beautiful wheat field. If the fence is not fortified as well as before, the cattle will soon be back again. Just so a soul may reform and drive out of his life many evil things, but unless he gets the bars put up (the witness of the Spirit), eventually his vows, promises and reformation on various lines will become unsettled and the old habits will pour in upon and take hold of him again. It is all important then that this fundamental, this mudsill, underlying Christian experience, be well laid, else the entire structure will crumble and fall and great will be the fall thereof.

There are at least three classes of souls who have to do with the witness of the Spirit. First, those who never received a satisfactory evidence to their acceptance with God. They *hope* they have and think all is well, but under a searching sermon or a clear testimony they have misgivings and could wish their evidence was brighter.

The second class are those who once had a clear case of pardon or purity, but somewhere, somehow the evidence has become dimmed. The holy boldness is gone, the smil-

ing face of God is veiled, and there is an empty, aching void.

The third class are those whose witness is brighter than ever in the past, whose path shineth more and more unto the perfect day, yea, whose assurance of heart purity is as clear or clearer than that of saving grace.

In considering this subject we desire to adopt the old Puritan method of preaching, and notice first, what truth is *not*, then what it *is;* or what are some mistaken views of the witness of the Spirit, then what are some certainties that a real work of grace hath been wrought in the soul.

It is not—

I. *Mere relief of conscience.*

II. *The witness of our own spirit.*

III. *The encouragement of the Holy Spirit.*

I. The witness of the Spirit is more than a relief of conscience. Though we are fallen and depraved, thank God, there is this much left of the wreckage upon which to begin operation in making a saint—a conscience. Now when a man gets his consent to reform and renounce certain sins, his conscience will approve of the fact and of course he will feel better, like a new being, but this is not a sure evidence that he has passed from death unto life. Many a soul stops here because some one urges him to believe he is saved and now he begins to "work for Christ." The fact is he has simply taken the first step towards Christ.

II. *The witness of our own spirit.* One of the chief differences between the pagan and the Christian religion is that the latter appeals to man's consciousness. Our own

spirit will attest and confirm the fact when we have done our duty. Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:14, 15. This second class go a step farther than the first, and for the time, meet the light and declare they give up "all they know and all they don't know." Of course this will bring great temporary peace of mind, but it is by no means advisable to stop here.

We were engaged in a camp meeting at which a prominent holiness evangelist was preaching, and in the course of his discourse, said, "What shall a soul do when he gives up all he knows and all he does not know? Why, claim the blessing by faith." We waited until after the service, then asked if there was not a better position to assume, namely: instead of trying to take a thing by dry faith, insist on the faith that *takes* it.

The fact is, many times a soul declares he has given up everything, when there are hidden things in the past of which he is not aware. "The heart is deceitful above all things and desperately wicked." The proper attitude to take is, if a seeker has gotten to the end of himself and made an unconditional surrender, he has a right to expect one of two things—the witness and endorsement of the Holy Spirit, or the reason why. We have often noticed that by holding still a moment the clear witness came, or new light shone and revealed some subtle thing which needed to be seen and removed. God never deceives. If

the seeking soul were only left alone, and not rushed into a profession, the Spirit would invariably bring him through.

But the trouble is that only an occasional Christian worker knows how to keep out of the way of the Holy Ghost. Most of them begin singing, talking and urging the seeker to claim the victory before he has reached the point of *appropriating faith.* We are compelled to come to one of two conclusions: these daubers of untempered mortar have either never themselves prayed through to the bottom, or they have gotten into a rut and lost the art of leading others through. Oh, for the grace and wisdom to mind and keep step with the workings of the Holy Ghost.

We remember an instance in a certain meeting. A young lady came to the altar. It was not long before a crowd of advisers gathered round and had her upon her feet, shaking hands and professing religion. We remained kneeling, with a feeling of disappointment. Her sentimental smiles, hand-shakes and "hallelujahs," brought inward pain rather than joy. Finally she came to us for a handshake and endorsement. We shook her hand and thanked God for all that He had done, but added, "You are going as a waitress, to a fashionable hotel, and unless you are deeply rooted in God, 'when tribulation or persecution ariseth,' you will fall out by the way. Suppose we have another season of prayer." To this she consented, and after a few moments the transient joy vanished and she began to wring her hands in anguish, saying: "Oh! I lost, I am lost!" The superficial altar workers first looked aghast at her, then with scorn at me, as much as to say, "Now, see what you have done; you have gotten her to cast away her confidence and she has gone into despair! Yes,

you are not satisfied unless they go through your mill and get your brand upon them."

We said nothing, but told God it was His battle. The seeker cried out, "How can I do it, how can I make that confession?" We encouraged her to believe that God asked no impossibility, and whatever the demand, He would work at the other end of the line and prepare hearts to receive her confession. Finally she said a big "Yes, yes," and sprang to her feet shouting and saying, "I *know* I am saved this time." Now the tables were turned and we were sorry for her deceivers, for they looked as though they would like to seek a witness as clear as that of the newly born soul, were it not for the fact that they posed as Christian workers. Say, friend, have you ever prayed with a seeker when you felt he drilled his well deeper than yours and drew all the water from you? If so, the thing to do is to go to drilling.

Brother, if you know what I am talking about, you know what soul travail means. Well, when like Paul you can say, "My little children, of whom I travail in birth again, until Christ be formed in you"—when you are thus bearing a penitent on your arms of faith up to God, you will be likely to get the witness at the same time the seeker does and sometimes before he receives it. If we are living close to God we will have this inward discernment about souls, especially those for whom we are laboring at the altar. God forbid we should let them stop short and be "healed slightly," saying, "Peace, peace when [down in their hearts] there is no peace." God forbid that they should condemn us at the judgment for not being faithful

to them when we had just reason to fear they did not strike clear through.

III. *The encouragement of the Holy Spirit.* Every step a penitent takes in submitting and yielding to the claims of God will bring the endorsement of the Spirit. The fact is, the Holy Spirit begets the desire, then eagerly watches and waits for co-operation. He is ever ready to inspire and encourage the soul in its approach to God.

Here we get into deep water. There is a difference between the *drawing* of the Spirit and the *witness* of the Spirit. There is a difference between the Spirit coming *upon* one from without and taking up His *abode within.* There is a difference between a manifestation of God to the soul and being made partaker of the Divine nature. Here is where many shallow ground hearers stop. The Psalmist says, "Let the heart of them rejoice that seek the Lord." Here we are told that *he who is a seeker has a right to rejoice.* This seeker is so enraptured at the thought of getting victory over some besetting sin, or being reunited to his family, or in escaping hell and gaining heaven, that he is wont to stop and shout aloud for joy. But remember this is not necessarily the witness of the Spirit. Sometimes a soul gets a glimpse of what is his privilege to enjoy, but instead of pressing on until his vision becomes a reality, he stops and like Peter, desires to "build three tabernacles." One soul has been seeking longer than another and when a new seeker breaks through and gets the glory so that his "cup runneth over," the former one catches the overflow and concludes that since he has been seeking longer than the other, surely he also has a right to claim the blessing, but he may simply be warming at another's fire. He is af-

fected by the presence and power of the Spirit from *without*, when perhaps his will and affections are out of harmony with God. He feels much better than formerly and because of this, hopes all is well.

Oh, how easy it is to stop within an inch of the goal and when this is the case all will eventually be lost. A candidate may come within one vote of being elected, but if this one is lacking he is as hopelessly defeated as though he had not received a vote. Now the question may arise: How shall we know the difference between an *encouragement* (or a mighty manifestation of God to the soul) and the *witness of the Spirit*. We think this is a safe position to take: No difference how great the encouragement (especially in seeking holiness) if, as time passes there is a growing uncertainty, and an effort has to be made to quiet these inward misgivings, this looks as though the work was incomplete. But when the genuine attestation or witness of the Spirit is given though the emotion may be feeble at the time, yet the assurance will grow exceedingly and there will be *no uneasiness* in the presence of others though they think you ought to have this or that outward manifestation. Hence you are not only dead to all sin, but also dead to the opinions of men. You are at everybody's feet and at the same time a thousand miles above their heads. You do not have to make sweeping statements in order to quiet your own fears or have others think the more highly of you.

Receiving the witness of the Spirit reminds me of my first trip to California. While passing across the great sandy desert in Arizona, we frequently came to a clump of orange and other trees, with grass and beautiful flowers

growing profusely. At first we thought this must be that wonderful land of which we had heard so much—California. But no, we were soon flying across the sandy desert, with not a sign of a living thing in sight. Again we heard the blast of the whistle and once more vegetation and foliage greeted our eyes. What was it! Not California, but simply a station, a watering tank—an oasis in the desert. Finally the barren sand disappeared and we reached, not a foretaste of, but uninterrupted California.

In like manner when a seeker sets out to obtain an experience, especially heart purity, he will come to resting places, feel great relief and be ready to declare he has reached the goal. But remember, no difference how great the inspiration, or how glorious the revelation, the only safe place to stop is with the inward testimony, beyond all doubt that the work is done. I fear the reason so many do not have a satisfactory experience that triumphs over every test, is that they have stopped short at an oasis of transient joy, instead of pressing on until the assurance from high heaven was received.

In 1 Sam. 19:12-24, we read an account of an old backslidden, jealous king, filled with murderous intent, and yet when he came into a holiness convention, "The Spirit of the Lord was upon him and he went on and prophesied." But as soon as he was out from under that blessed influence, he was again the same raging tyrant who finally committed suicide and plunged into hell. This may explain why some people can go to a good meeting and have a big shout, but as soon as they get home they are as mean and irritable as before. It may also explain how a compromising preacher can attend a holiness camp meeting, and

when, through courtesy he is asked to preach he accepts, and the Spirit of God comes *upon* him, and twists his lying, tobacco-soaked tongue around and he preaches as straight a sermon as any one would care to hear. But as soon as he steps down and again mingles with his crowd, he is the same old traitor that he was before. God does the best He can and puts His Spirit *upon* individuals, but this is not always a sure sign they are right, or that He endorses their lives.

Some think we place the standard too high, but we want to quote from Wesley on this important subject, viz.: "There may be foretastes of joy, of peace, of love, and those not delusive, *long before* we have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' Yea, there may be a degree of long-suffering, of gentleness, of fidelity, meekness, temperance (not a shadow thereof, but a real degree) before we are 'accepted in the Beloved,' *and* consequently before we have a testimony of our acceptance: but it is by no means advisable to rest here; it is at the peril of our souls if we do."

Let us now notice the positive side and consider some evidences of the witness of the Spirit. We will mention three.

I. *Assurance.*

II. *Joy unspeakable and full of glory.*

III. *Power over all outward and inward sin.*

I. *Assurance.* Paul, in writing to the church at Thessalonica declared that, "Our gospel came not unto you in world only, but also in power and in the Holy Ghost and in

*much assurance.*" We do not come into the possession of valuable things without a keen sense of how it came about. It is impossible to come into possession of a kingdom and not know it. Imagine a prisoner who has been sentenced to die, receiving a pardon and when free, standing around looking distressed and saying he "trusts" he is free, he "hopes" he is free. God says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will *abundantly* pardon."

Friend, if you have what I am talking about, you know it better than you know anything else, for it is the biggest and most wonderful thing that ever took place in your life. You do not need to strain yourself up to make it more real, for the second birth is a certainty as much as the first. And the second work of grace is likewise just as positive as the first. When you have this assurance you do not feel shaky and doubtful if some one testifies definitely or preaches powerfully. Bless God, the stronger the better! To illustrate: Cheap-John jewelry is liable to turn green if muriatic acid is applied, but not so with genuine gold. The acid will only eat off the grease and make the pure article shine the brighter. It is a bad sign when one gets uneasy, or has to leave in the midst of a close sermon, or when a proposition is about to be made.

II. *Another evidence of the witness of the Spirit is "joy unspeakable and full of glory."* We read in 1 Peter 1:8, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy *unspeakable* and *full of glory.*"

As a rule God does not duplicate Himself nor does He

come in the identical manner a seeker anticipates. Many times the soul manifests this newly found joy in the very way he formerly detested. But whether it be "orderly" or "violent," remember it is *"unspeakable,"* and if so, others will know it. Such a soul is excusable, no difference what he does. Even if he should do things out of the ordinary, anything is better than dead orthodoxy. On such occasions some people sit back, look wise and criticise. But no one is a proper judge in these matters except he who has had a similar case of joy that was beyond description—"unspeakable." Friend, do you know by blessed experience what I mean? Do you ever have spells—not pouting spells, but good spells, for this is the meaning of the word *gospel.* The soul that is void of these raptures is a barren soul. You may be ever so straight and orthodox, but without holy joy you are nothing but a "whited sepulchre." God help you! It is this divine glory on the faces of saints that disarms skeptics and scoffers more than all the doctrines and dogmas you could preach in a million years.

III. *And still another evidence of a well saved soul, is power over all outward and inward sin.* We have already quoted that remarkable verse in Isa. 55:7. Let us notice it again: "Let the wicked forsake his way"—his outward sinful ways, as gambling, drinking, lying, swearing, cheating, quarreling, uncleanness and whatever else pertains to wrong conduct. But listen, he must go farther and forsake "his thoughts"—his old grudges, his party feelings, his unkind suspicions and jealousies, his impure revelings and unholy imaginations, yea, every thought that is not to the glory of God. He must deliberately and forever forsake all these things, *not to seek purity, but pardon.*

No man can harbor and cherish a wrong thought and get the ear of God, much less have His favor. We read, "If I regard iniquity in my heart, the Lord will not hear me." If I regard it—if I consent to it, yea, if I let it remain undisturbed and unattacked. The moment the grace of God enters the heart a mighty pitched battle begins and in order to win, the conscience, intelligence and will must invariably decide in favor of Christ. This newly born soul has imparted to him not only power to resist and repel all outside forces from earth and hell, but power also to "cast down *imaginations,* and every high *thing* that exalteth itself against the knowledge of God and bring into captivity *every thought* to the obedience of Christ." He has power to overcome not only everything on the outside but to silence every clamor of the carnal mind on the inside. Though at times the old nature may assert itself, and, like a condemned criminal, try to escape or foment an uprising, immediately the new nature—"Christ in you"—quells the insurrection and once more reigns and rules as king. Sometimes an unholy temper or thought undertakes to get away and run at large, but grace overtakes it and demands its return, for it is under sentence of death. The same thing that crucified our Lord must die in return. We are not preaching holiness, though this standard far surpasses what many profess and preach as a second work of grace. Brother, sister, have you the direct witness of the Spirit that you are right with God? If so, very well, but if not never rest until you know the work is done. It is the only thing that will stand when the world is on fire.

"Oh come and dwell in me,
Spirit of power within;
And bring the glorious liberty
From sorrow, fear and sin

"Hasten the joyful day
Which shall my sins consume:
When old things shall be done away,
And all things new become.

"I want the witness, Lord,
That all I do is right,
According to Thy will and Word,
Well pleasing in Thy sight."

## SERMON VIII

### *GENERAL AND SPECIFIC LIGHT*

Text: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

You will notice that this text is in close relationship to a very much abused and misquoted verse—"If we say that we have no sin we deceive ourselves and the truth is not in us." (Verse 8.) Many honest hearts have stumbled over this verse and on the other hand many sin-pleaders have tried to get a lot of comfort out of it. But in order to understand the Scriptures, we must keep in mind three rules of interpretation. First, Who is speaking? Second, to whom is he speaking? Third, what is he speaking about? Unless you keep these three rules in mind, you will go astray while reading certain passages.

Take for instance this passage: "The stars are not pure in his sight. How much less man, that is a worm." Very well, who is speaking? Not God, nor a good man, but Bildad, an old fault finding reprobate. Take another passage: "There is none righteous, no not one." Rom. 3: 10. But hold sir, did you notice that Paul was quoting a fool's rantings? The reference, "As it is written" refers to Ps. 14, which says, "The fool hath said in his heart, there is no God." Be careful, or you will expose yourself.

And now, what is the real meaning of verse 8? Who is speaking? John! To whom? The Jews! What about? The Messiah—"The Word"—"An Advocate." The Jews prided themselves that they were Abraham's seed and needed no Savior. It will not do violence to the verse in

question, if we read it thus: "If we say that we have no need of an Advocate—no sin to be cleansed away, we deceive ourselves." Listen! John does not say, "If *any man.*" This would imply every saved and sanctified soul. Nor does he say, sins,—actual transgressions, but rather "sin"—the sin principle, or carnal mind. Many *then,* and many today reject the doctrine of total depravity. This was exactly what these Jews needed—cleansing from original depravity.

It is passing strange how some ministers can locate the 8th verse in this chapter and not see the 7th and 9th verses. See here! If you choose for your roost, the 8th verse, remember you must sit still and not get down. For as sure as you do, you go forward, or backward and that means going through the Blood which in each case "cleanseth from *all sin*".

Back to the text! In order to more fully understand it, let us get God's definition of Light. We read, "Whatsoever doth make manifest is light." In other words, whatsoever reveals to you your duty to God, man, or yourself is light. This knowledge may come through various channels:

1. Through the Word: "Thy word is a lamp unto my feet and a light unto my path."

2. The Holy Spirit: Sometimes things are revealed to us direct from heaven, by the Holy Spirit.

3. The Preaching of the Word.

4. The testimony of the saints.

5. Good literature.

6. The expression on an innocent face.

7. The transactions of a man of God. Through one or all of these avenues, light and conviction come to the children of men. God proposes that none *shall plead ig-*

*norance in that day.* Now, if we walk in the light, as it shines upon, or crosses our pathway, then we shall inherit the blessing spoken of in the text.

In considering this subject I desire to note that there are two phases, or degrees of light.

*I. General light.*

*II. Specific light.*

I. By general light we mean light, or knowledge on general principles. God "Lighteth every man that cometh into the world." God gives him enough knowledge of a general character to start him in the right direction, if he is absolutely sincere. Hence, every man must, in order to stand clear, live up to the best light he can get. The immortal Lincoln said, "I am not bound to succeed, but I am bound to live up to all the light I have." Now, if every one did this, it would place the responsibility upon God to bless and make us a blessing in the fullest sense.

Finney said, "A man may have equal doubts whether he is bound to do a thing or not. Then all that can be said is, that he must act according to the best light he can get. But where he doubts the *lawfulness* of the act, but has no cause to doubt the lawfulness of the *omission,* and yet does it, he sins and is condemned before God, and must repent or be damned."

"If God so far enlightens his mind as to make him doubt the lawfulness of an act, he is bound to stop there and examine the question and settle it to his satisfaction." Very true!

All the above may pertain largely to general light. But, sad to say comparatively few measure up to this. Few give themselves up fully to Divine leadings. Perhaps we are safe in saying that few have walked and are now walking in all the light they ever received. Or, better, all the light God wanted to give them. The fact is, it seems many

are so fickle and void of soul fiber that God is compelled to take them to heaven on a cheaper route than others. They cannot, or will not stand the pull through the narrows. They may make it through to heaven, (at least we hope so), but perhaps they will never know until the books are opened, to what moral heights they might have attained and the number of souls they might have won, had they readily walked in the light as fast as it shone. The majority of men, yea many good men are now out of Divine order more or less, because in the past they failed at this point. Beloved, will you take warning?

*II. Specific Light.* By this we mean individual convictions which come to some, but not to others. Here and there is a soul who seems to be held to a closer walk with God than others. The lines of demarkation between right and wrong are very clear with them. Hence, they renounce some things that others do not seem to question. This may be due to their early teaching, but not always. For, some whose former environments were very unlikely have become more eminently pious than many who had better advantages. How shall we account for this?

We give two reasons: (1) Some are so constituted that it seems their natures demand stronger convictions than others. Being naturally rugged, God is compelled to use severe measures to get and keep them in line. Perhaps they were formerly very proud and worldly, but now they see a closer and plainer line of separation than do others. For instance: They seem to be held to a more conscientious observance of the Sabbath than others. Or, in fasting, tithing, voting and family discipline they are different from others. We might mention many other things that these cannot do which others do without any apparent compunction of conscience. Are the ways of the Lord unequal? Does he require more of one than another?

Or, (2) Is it because the second class cannot bear as strong a tension? They might break, or back down rather than consent to become peculiar and unpopular. They seem to lack that strength and elasticity of soul out of which martyrs are made. They cannot go against the crowd, especially the so-called religious crowd. It seems God is compelled to take them to heaven cheaper than others, because they are of a cheaper material. We read that some will be saved "so as by fire," but at the same time "suffer loss".

Friend, I hope you will not need to take your place as a "second grade" saint. Of course in heaven your capacity for happiness will be *full,* but like the babe, or "feeble-minded," you will not be what God originally planned.

The light of God is a little like the light of the sun—It "shineth more and more unto the perfect day." In the early dawn, when the gray streaks of light first begin to come across the eastern hills, there is but one large object visible—the dresser, wardrobe, or piano. But, as the light increases, more can be seen—the chair, then the shoes under the chair, then the collar upon the stand, then the collar button, then a pin and finally, when a sunbeam travels 97,000,000 miles and shines through the window, what then? Then you see millions of atoms of dust floating in the light. Do not blame the light. It did not bring the dust, or dirt. It simply reveals its presence.

In like manner, God reveals to us, as we can bear it, one thing after another, until we are led to see and renounce things that we formerly considered very trivial. You can safely set it down when a compromiser sees "no harm" in this, or that "*little* thing" which the generality of professors indulge in, he is more or less blinded and cannot see afar off.

Here is a sinner: He says he is not a "very bad" man

if he could only quit drinking, or swearing. He attends a meeting and is genuinely awakened. Now he begins to repent, the scales fall from his eyes and he sees a multitude of things. Not only his drink, but his dishonesty and vulgarity; his deep-seated hate and vileness of every description. He almost goes into despair as he feels that a thousand demons hath presently entered into him and he is the "chief of sinners."

He is soundly converted and now begins the reconstruction of his life. He sees that he must erect the family altar and return thanks at the table. He further sees that he must be a clean man and away goes his tobacco and all filthy habits. It is not long until he feels out of place in the lodge. Not only this, but he may be led to give up his life-insurance in the dark institution. The light increases and he does not feel at home in so-called innocent amusements. Horse races, picnics, barbecues, reunions and church festivals do not appeal to him as formerly. He is busy serving the Lord, either getting out of debt, or earning money to help the poor and needy.

His relatives think he is going crazy when he makes a bonfire of a lot of religious novels and high class (?) fiction; also such music and phonograph records which as Wesley said, "do not tend to the knowledge or love of God." The light increases and he sees that he cannot spend the Lord's money for useless adornings in the home, or on his person. All jewelry and unnecessary trappings go. He also realizes that his body as well as his soul is the Lord's, hence uses only that kind and degree of food which most conduce to health, purity and mental power.

I would like to go on and tell you many other things God may reveal to this receptive soul, but some of you who have been in the way a long time and think you have learned it all, would cry, "fanaticism!" It simply proves that you have put a limit to the Spirit's leadings.

As a result, you became satisfied with present attainments and stopped growing a long time ago. Thousands of good people are in this condition.

True, there is such a thing as going too far, but most of you have not gone far enough. Show me a man who has a reputation of always being "safe and sane," and I will show you one who as a rule does not wake up the dead.

Do you believe it! There are lengths and breadths, heights and depths to which we have not yet attained. Our God can eclipse everything in the past that we thought was grand and glorious. It grieves Him when we compare ourselves with others and conclude that because they did not do thus and so, therefore we must not think of doing anything out of the ordinary. Orthodoxy often goes to seed. Our mountain peaks yesterday, should become our valleys tomorrow.

While one occasionally goes beyond what God has required, a thousand others fall short. Then the rest who are half-backslidden become so afraid of going to extremes that they get nowhere. There is absolutely no danger of fanaticism so long as you are teachable and do not become denunciatory toward those who do not see just as you do.

Friend, would it not be too bad to awake to the fact on your death bed or at the judgment, that what you branded as fanaticism, God called "His will" concerning you? Would it not be a sad meeting, to meet a soul in heaven, whom, while upon earth you opposed and misrepresented because he obeyed God more implicitly than you? Sadder still would you feel, if one or more souls had missed heaven because you took a wrong attitude and closed doors against a conscientious saint who might have reached them. God forbid!

There are two great dangers: (1) The danger of putting on the soft pedal and never getting out of the good old

beaten rut of orthodoxy. (2) The danger of getting new light, then discounting and denouncing others for not walking in it quickly. The fact is those who are inclined toward either danger need each other. Those who push ahead need those who hold back. Those who go to war need those who stay by the stuff. Those who are quick to get new visions and revelations need those who are more deliberate. Now, it is a fine point to be in one of these classes and at the same time not pull off in spirit from those in the other class. As long as one is able to do this, he will never go into fanaticism on the one hand, or hopelessly dry up on the other. God of all grace, balance us up by weakening us where we are too strong and strengthening us where we are too weak!

Do not pity yourself for a moment if God seems to hold you to a closer line than others. Remember the more you give up, the more you get in return. New, or increased light means new joys, new victories and larger rewards. Therefore do not close up, but rather throw wide open the doors and windows of your soul for all the light that your constitution can bear. You do not want to produce but *"thirty,"* if God sees that you have a capacity for "sixty," or "one hundred fold."

If we walk in all general and specific light, then we will enjoy the sweetest fellowship with God and his saints. There is a vast difference between love and fellowship. God loves the sinner, but can only fellowship a saint. We are enabled through grace to love, not only sinners, but our enemies; love their souls; love to see them made happy. But not until our aims and purposes are one—The Glory of God, can we have sweet fellowship with them. The atoning Blood is the basis for this fellowship.

The faster we walk in the light the more quickly will we come to have fellowship with the Trinity. And this will give confidence to believe for cleansing from all sin. Not

sometime in the future, but the present tense "cleanseth" is used and you, dear, struggling soul have a right this moment to appropriate by faith that cleansing Blood. Will you do so and do it *now?*

Can we not sing from our hearts,

"We'll walk in the light, beautiful light,
Come where the dewdrops of mercy are bright,
Shine all around us by day and by night
Jesus the light of the world."

"Take my life and let it be,
Jesus the Light of the world,
Consecrated Lord to thee
Jesus the Light of the world."

"Lord obediently I'll go
Jesus the light of the world,
Gladly leaving all below
Jesus the Light of the world."

## SERMON IX

### *THE EASIEST BUT HARDEST THING TO DO*

Text: If we confess our sins, He is *faithful* and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9.

I am to speak tonight on what may at first seem to be a contradiction: The *Easiest* and *Hardest,* but the *Safest* thing anyone can do—*Confess.* I do not know why God made this a condition to salvation, but I do know that He is "faithful" and being faithful he is trying to get us all to Heaven as easily as possible.

Grace can only go as deep as the confession goes. The Blood can only sprinkle that which has been brought to the surface. There are at least four kinds of confession. (1) If one has sinned against God alone then his confession need only be to Him. (2) If he has sinned against a fellow being he should confess not only to God, but likewise to the offended party. (3) If his sin be of a public nature and calculated to injure people, or property in general, then a public confession may be necessary. In short, the plaster must cover the sore. Although some things need not be confessed in public, many times God uses a public altar service, first, to bring conviction to the onlooker, and second, to strengthen and confirm the purpose of the seeker. Having once taken a stand for Christ publicly, it is not so easily abandoned.

(4) There is yet another kind of confession necessary to be made, not to *obtain* grace, but rather to *retain* it. James says, "Confess your *faults* one to another and pray one for another that ye may be healed,"—not only of physical, but mental and spiritual weaknesses. When one vol-

untarily confesses a fault, he is thereby not weakened, but strengthened. It puts all the resources of God back of him. As Wesley would say, "Be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be, therefore, open and frank when you are taxed with anything; do not seek either to evade or disguise it. But let it appear just as it is, and you will thereby not hinder, but adorn the Gospel."

I. *The Easiest Thing to do.* Science teaches us that any moving object will pursue the given course which has the least resistance. Nature makes it as easy as possible to go straight. And the God of nature has likewise provided in the economy of Grace, the shortest, easiest, and safest route to the skies. Thank God, we need not go to Jerusalem, Rome, or Mecca, taking with us bullocks, rams, or a sum of money in order to gain audience with heaven. Nor, need we, like the poor heathen, take long pilgrimages, sit on spikes or between fires in order to "contemplate the sin principle out of us".

But what saith the Scriptures? "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Proverbs 28: 13. Again, "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans 10: 9. Here, the apostle is showing how the Jews utterly failed in "going about to establish their own righteousness" by the deeds of the law rather than humble themselves and confess their sins.

It is therefore clear that ceremonies, or suffering penance do not bring peace and forgiveness. No! nor loud praying, or the observing of ordinances. The only thing

that counts with God is pleading the merits of His Son and magnifying the precious Blood. Is there not danger of our putting more stress upon human effort than the "righteousness which is of faith"? Zeal and good works do not *bring,* but rather *follow* the forgiveness of sins.

Now, if one can, at his bedside, or in the field confess his sins and thus become his own priest and offer his own sacrifice, yea, if peace, purity and paradise can be had for the asking, why are not all men saved? This brings us to consider the other side.

II. *The Hardest Thing to do.* We do not like to confess. We do not like to go against ourselves. We do not like to die. But since God has declared that "every knee shall bow and every tongue shall confess," why not do so now, rather than later on to no avail.

Ever since our foreparents tried to shift the responsibility and cover up their offence, the human race has been following their example. We lied our way out of the garden of Eden and we must confess our way back. It is a big job, yea, it is the biggest thing man ever undertook. It will require all that is in you to perform this task. Do not think for a moment that only the weak-minded, or low down sinners take this route. I fear that some of you are not big enough to do it.

This is one reason why so many commit suicide or go insane—not because of religion, but because they do not confess to the bottom. The unconfessed past troubles them, but rather than look square at it and then look to the remedy—the atoning Blood, they close their eyes to the light, their ears to the truth and choke the voice of conscience until the load becomes so unbearable that the finite mind can endure it no longer. The result is a fearful collapse. The whole tragedy could have been averted had there been a hearty confession.

Remember, a thing is never settled until it is settled right. As long as it comes up and haunts one as a ghost, it has not been properly disposed of. No amount of apparent unconcern, or light-heartedness will fix it up. There is something about the human conscience that, though disregarded, stifled, stabbed and left for dead, yet, eventually it will awaken, get to its feet and come at its murderer, backing him up against the back walls of the past, compelling him to throw up both hands and tell it all. Oh, the motley multitude, half damned already and only waiting to breathe their last to be forever and hopelessly damned! Why? Because they will not *confess*. Because they will not humble themselves and make a needed acknowledgment. Because they have deceived themselves, deceived their nearest friends and tried to deceive Almighty God in making believe they are all right. Ah! Poor lost soul, thou wilt not be in hell one hour until thy countenance will have changed, thy self-deceived heart turned to be thine eternal enemy and thou shalt heap upon thine own impenitent head the responsibility for thy damnation!

I knew a minister who came a long distance that we might pray with him, for he said he had great confidence in us and declared he was in such a bad shape that he did not know who else could help him out. After a long siege of digging he seemed to come through clear, but not until he promised God that he would return to his boyhood home and there make a needed confession to a good woman whom he had greatly wronged. He was so exercised during this struggle that though it was freezing weather and the house cold, he perspired profusely. He felt that he was face to face with God. I, myself trembled as God seemed to say, "Stand back while I deal with this man."

But to my surprise, several months later he wrote me a denunciatory letter because I would not accept the false

doctrine into which he had fallen. In answering him I replied that I did not have the time, or disposition to argue Scripture, but I desired to ask one big question: "Did you every go back to Illinois and make that confession to which God Almighty reined you up?" He replied that the Holy Ghost (?) showed him later he need not do it for God took the will for the deed. Moreover, the confession might have implied several years in prison and God wanted him to "be free to preach" the enticing new doctrine which he had embraced. No marvel that he became estranged and denunciatory for several years, then suddenly cut his throat and died.

Say, beloved, I beg of you as you value your soul, do not trifle with the convictions which came to you while in the throes of repentance. Do not rest as long as any man, woman, or child can rise up and point a bony finger at you, saying, "You wronged me and have never confessed it, or sought to make it right."

Yes, there are thousands of professors of religion, including ministers, who are putting on a bold front and passing as being all right, but He whose eye never slumbers has marked them and they shall not escape. Though they can successfully cover up the past, so as to deceive the very elect, the Omniscient gaze will finally search them out and prove their hypocrisy.

Hard? Yes, but hard cases demand heroic treatment. Jacob could wrestle all night more easily than confess his name. For, in so doing he confessed his depravity; he acknowledged that he was a trickster, a grasper and deceiver. The angel had to break him down physically at his strongest point before he told it all. Likewise beloved, you must humble yourself, break down before God and those whom you have wounded before you get the blessing.

Satan told a big truth—the only truth he ever told, when he said, "skin for skin, yea all that a man hath will

he give for his life." Man will do anything rather than die physically, or go against himself voluntarily and die the death to carnality. But this is God's route and if we would have resurrection Glory we must experience crucifixion agony.

III. *The Safest Thing to do.* We hear much these days about "safety first", as applied especially to bodily protection. Why not include the mental and spiritual? Now, since God has declared that "every tongue shall confess," we conclude that this is the safest and best thing to do. "His commandments are not grievous." Right here is where the arch deceiver wins many a battle—by making the seeker believe he will be ruined if he confesses certain things. Remember God will take care of the consequences when anything is done in the Spirit. He becomes responsible and if perchance a confession might mean a prison cell; it will also mean a little heaven compared to a guilty conscience, sleepless nights and outer darkness.

William Law, in his remarkable book, "Serious Call to a Holy Life," goes on to prove in each of the thirty-five chapters that "he who aims at pleasing God in all things," will find that this is the "holiest, happiest, and healthiest thing any man can do."

I well remember seeing a fine looking man write a check with a trembling hand for $700.00 which had been gotten wrongfully. But the after-effect was glorious,—the glad countenance, the light heart and the shout of victory. Once more the devil proved himself a liar, for this man had more friends, more money and a better position afterward than before.

Another case, was that of a young man who arose from his knees as pale as death and confessed that he had perjured himself when he proved up his land claim. Satan roared at him and said, "If you confess, it will mean the

penitentiary." But the frank acknowledgment to the proper authorities brought back a letter of forgiveness saying he should keep his land.

A woman could not find peace though she had been seeking two weeks. I finally told her plainly that there must be some unconfessed sin in her life. She denied, but later admitted that she could not forgive a certain woman for stealing her husband's affections.

"Will you go and see her?"

"She is an awful character and threatened to scald me if I ever darkened her door."

"I will pay the doctor's bill if she scalds you."

She promised, and the next day went and knocked for admittance, whereupon the strange woman came and after peering through the small opening, flung the door wide open and caught her in her arms saying,

"Oh, Mrs. H—— have you come to see me? I have felt so wretched for two weeks, (the same length of time Mrs. H—— had been seeking) and wanted to go and see you, but thought you would not receive me for I have wronged you so much."

Instead of a hair pulling time as they had had before, they wept upon each other's necks. That night they both came to the meeting and were blessedly saved. The next night the strange woman returned with her husband and family and he was converted and became our class leader. She lived a beautiful life for six months then died and went home to heaven.

Yes, sometimes God holds us to confess to others, not only for *our* good, but that *they* may be saved. When we begin at this end of the line, He always softens and prepares hearts at the other end. He can rule and over-rule so that in the end, if we fully co-operate with Him, He will get more glory and we will bring more souls with us

to heaven than we formerly influenced toward hell. Hallelujah!

As we have already noticed, our text teaches two works of grace. In seeking *pardon* we confess our actual transgressions. In seeking *purity* we confess the inner tendency that gave birth to outward sin. If the Holy Ghost reveals this hidden corruption to you, do not back down and make believe all is well, but go right after it in the Spirit. As fast as you see and renounce these ugly principles within, they pass out of your jurisdiction and become the property of God for destruction. Take courage then and press the battle to the death.

While attending college at Wheaton, Illinois, I became interested in the trial of two young men who had gagged and robbed an old merchant. The one turned states evidence, confessed and threw himself upon the mercy of the court. He was sent up for five years. The other fellow decided he would put on a bold front and try to lie out of it. Just before the jury went out, the state called his fellow culprit back to testify. The young liar tried to catch his eye and dissuade him from telling the whole truth, but in vain. He was found guilty and got seven years, two extra, for lying. It did not pay!

Oh, what will the final judgment be! Instead of a general conspiracy to defeat justice, every rebel will turn states evidence against the other. Parents against children and children against parents; lover against lover, neighbor against neighbor, tricksters against tricksters. With fiery eyes and distorted features they will condemn each other to the lowest hell.

Methinks I see that motley throng after sentence has been pronounced and they turn their back upon the pearly white city forever! Instead of the sarcastic smile and coarse joke, the most intimate friends will suddenly become

tormenting fiends, clutching at each others' throats and cursing the day they ever met! Many will say:

"Away from me! Had it not been for you I might have been saved! Had it not been for your acquaintanceship I might have married one who would have helped me to heaven! Had it not been for earthly comforts I might have sought consolation from above! Cursed be the day when I covered up, rather than confess my sins! Cursed be the day when, to please others and escape the frowns of the world, I failed to take my stand and own my Lord!" Precious soul, which shall it be! The safest thing is to decide right and decide now!

"My lips with shame my sins confess
Against thy law, against thy grace;
Lord should thy judgments grow severe
I am condemned but thou art clear.

"My crimes are great, but don't surpass
The pow'r and glory of thy grace;
Great God, thy nature hath no bound,
So let thy pard'ning love be found."—Isaac Watts.

## SERMON X

### *THE MAN WHO LIVED TOO LONG*

Text: "God left him to try him that he might know all that was in his heart." 2 Chron. 32: 31.

Hezekiah was a remarkable king, the son of wicked Ahaz. Though good heredity is an advantage, this case proves that a child can turn out well even though the parents may be ungodly. As a rule, the second generation of rich, or royal parentage is either brainless, or corrupt. Hezekiah was a glorious exception in this respect, but his luxurious living brought on disorders which broke out in carbuncles. God told him he must die. He turned his face to the wall and prayed a prayer, such as was never before uttered by mortal man—a prayer wherein he reminded God of his own righteousness and it was accepted for face value. You may be assured he was an exemplary man, else his prayer would have brought a curse rather than a blessing. God heard and healed him through natural means—"a lump of figs." There is nothing better for a poultice than figs.

We must walk softly and with reverence when we study Bible characters. And yet, they are on record for our profit. If they were good men, they become an inspiration; if they were bad men, a warning. Now, as we approach this good king, I find three outstanding thoughts concerning him:

*I. He was on trial and not aware of it.*

*II. His, was a trial of motive rather than social, or intellectual strength.*

*III. He outlived his day of usefulness and became a disappointment to God.*

I. Hezekiah was *on trial and did not know it.* Here was a good king of whom we read, he "walked before God in truth and with a perfect heart." His outward life was exemplary in every respect. But it seems that human nature cannot survive ease and popularity. After his remarkable healing, congratulations and gifts began to pour in and we read, "his heart was lifted up; therefore there was wrath upon him and upon Judah and Jerusalem."

Strange that God's wrath should come upon an entire city and nation because of one man's pride of heart! The same was true when David insisted on numbering the people; as a result seventy thousand men died with the plague. It appears that God recognized a representative man for the whole. Reverse it, and let one man like John Knox pray the prayer of faith for an entire nation and God stands ready to answer. O, what fearful responsibilities and glorious opportunities are ours!

"God left him to try him." There is a vast difference between a trial and a temptation. God tries us, to the intent he may strengthen us. Satan tempts us that he may weaken us. God tempts no one, but he does permit the devil to do so for one of two reasons: (1) To prove to us and others what Grace has already accomplished. (2) Or, to discover in us weaknesses and tendencies that we did not know existed. If we only knew when one of these tests was coming we would be on our guard. But as a rule they are on, and over before we awake to the fact.

O, what a thought! God lifts his hand of protection for a moment and turns a soul over to the devil on the outside and carnality on the inside! Who knows when this crucial test may come? And who will be able to stand?

None but the pure in heart. Perhaps God and Satan held a debate over your soul this day. Satan challenges God to withdraw the "hedge," as in Job's case, and what a pity if, when God accepts the challenge you fail in the test.

Brother, you ought to be so well saved that God can let come what will and in every instance the adversary is put to shame. You should come out of every trial in a better shape than you went in. Only those who are sanctified through and through can do this. You ought to seek heart purity in self-defence, if nothing more. You are not safe a moment while carrying around with you an explosive that may blow you up any minute.

Listen! Did God ever leave you to try you, that he might know all that was in your heart? Yes, more than once! In the kitchen; in the henhouse, when you hit the wrong nail; when the cow or mule stepped on your foot; when you were ill treated. In short, when things did not go to suit you, God seemed to hide for the time being. But no! He had only stepped into the other room as it were and was listening, or looking on to see how you behaved while under pressure. When the storm passed over and you had time to think, did you feel perfectly satisfied that you showed the right spirit? Were there misgivings and dejection of soul?

These unpleasant tests are not the only times when God shows us up. Have you had a measure of success? Are you, or your children sought after more than others? Do you take an inward satisfaction in relating what you or your relatives have accomplished? Do you feel inwardly exalted when you are promoted and noticed above others? Do you find special delight in talking about your bright ancestors or grandchildren? On the other hand are you clever to avoid those photos, or names which reflect on family pride? Yes, doubtless you also have some rela-

tives who are not bright, some who are too lazy, or wasteful to support themselves and must be helped by charity; and others who are either in the penitentiary or ought to be there.

Brother, do you swell out, or shrink up when these things are mentioned? If so, it looks bad on your part. Do you ever catch yourself swelling out with pride in letting relatives and others know in what city you live? Do you take more delight in driving up the boulevards and calling attention to the fine buildings, than in helping to pray some one through? Had you been dead to earthly joys you might have led a lot of visitors to Jesus. O, when you meet some of these damned souls at the judgment how will you be able to bear their frowns and curses! They might have been saved, but for your fear of offending them; but for your miserable pride of perishing things. Methinks I see Jesus cover his face and weep many times while you are entertaining company and showing off.

II. Hezekiah's test was that of *purity of intention.* After his remarkable healing, the king of Babylon sent princes and a "present, to inquire of the wonder that was done in the land." It was at this point where, unexpectedly, "God left Hezekiah to try him." Here was his opportunity to honor Jehovah and preach to these heathen ambassadors, the power of prayer. But instead, it seems he forgot God and took delight in showing off. We read,

"He hearkened unto them and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures; there was nothing in his house, nor in all his dominion that Hezekiah showed them not." Perhaps he thought to himself: "These Chaldees think we Israelites are a back number and a poor, helpless people. I believe I will give

them an eye-opener; after they have seen my riches, honor and military strength, they will return to their country feeling different. We must get on the map and make ourselves felt. They will fear to attack us when they know that I could hire all the armies of Egypt and defeat them in battle."

Does not this sound plausible and modern? I can see him now as he walks about from one large building to another, feeling "lifted up" over these earthly things. How sad! How blind is carnality. We have seen it strut around on a platform, or over a camp ground, while angels and eagle-eyed saints were feeling mortified.

The old prophet Isaiah, could scent the carnal mind afar off. No sooner had Hezekiah's "pride of heart" manifested itself than the prophet decided to go over and see the king. He greets him, bows to the earth and inquires of the departed messengers, then stands erect, the fire of God flashing from his eye and says: "Hear the word of the Lord. Behold the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried unto Babylon; nothing shall be left, saith the Lord." After he pronounces these and other judgments,—enough to put the easy-going, self-indulgent king on his face, to our chagrin we hear Hezekiah reply: "Good is the word of the Lord which thou hast spoken. Is it not good if peace and truth be in *my days?*" Let the coming generation suffer, just so I have a good time. This sounds like old carnal self.

The motive back of an action is bigger than the action itself. A man may perform a good deed and be condemned before God, because he did it from a selfish motive. Or, he may refrain from a wicked act and receive no credit whatever, because of a wrong motive. He did not refrain because he feared he would grieve God, but rather because of pride of reputation. He would have considered

the act favorably, but for the thought "It might disgrace me, or my family. Yet, if I had the opportunity and positively knew that it would never come out on me, I do not know but that I might try it." God puts him down as guilty "before the fact," because in principle and purpose he was not above committing the act.

Of course it is better to live the white life outwardly even though the inward desire may not be pure. Why? Because of the example and influence you exert over others. If the inner intention is wrong and the outward man yields to the same, this is a double tragedy. But the fact is, every act is a false act, every word a false word, only as the ultimate aim is, the glory of God and the good of my fellow creatures without any thought of reward. The one and only incentive should be pure, disinterested love to God and man. Now, brother, do you measure up to this? I submit to you, Hezekiah did not, and this is what brought the wrath of God upon him and his people. O, brother, for your own protection, promotion and prosperity, I beseech of you, seek heart purity and begin today!

III. *He outlived his day of usefulness.* Most men die too soon because of exposure, dissipation, overwork or hereditary tendencies. But here was a king, a good king, who we fear lived too long. To say the least, after his miraculous healing he "Rendered not again according to the benefit done unto him." We do not read of a single good act after this. But on the other hand he became the father of Manasseh, one of the most wicked kings who ever lived. We have personally known people who were remarkably healed who, like Hezekiah, disappointed everybody afterward. But this does not reflect upon God in mercifully intervening for man's recovery. It only shows the fickleness and depravity of human nature. Paul and many others were restored to life and health and afterward rendered valiant service for God and humanity.

It would have been a great blessing if some men could have died fifteen years before they did. They lived just long eough to pull down what they had labored hard to build up. What a pity! Here is a man—perhaps a minister, who has been a great blessing and inspiration to others. He is a worthy example of self-sacrifice and Christ-likeness. Finally he begins to fail in health, or for other reasons retires from active service. How sad that in many instances we see him become peevish, sour, covetous and slovenly, so that onlookers stumble over his inconsistencies. Even his intimate friends are pained and find it necessary to use a cloak of charity in order to have confidence in him. We hear them whisper among themselves in sadness, "Well, he is becoming childish and set in his ways, but at one time he was a great and a good man."

Say, friends, do you believe it possible to grow old, gracefully? How many old people do you know who are agreeable, not touchy, or talkative, but mellow-hearted and interesting? I hope a good many. I have prayed this prayer frequently: "Good Lord, let me live as long as possible; as long as I can be a blessing and bring glory to Thy name; as long as I can build up more, than in my awkwardness I knock down. But, when, through infirmities, or old age, I am no longer an asset to Thee; when I do more harm than good; when I grieve, rather than gladden; when I scold, rather than soften; in short, when I am in the way, rather than in demand, please Lord, kiss my life away quickly and take me to thyself, I ask in Jesus name, Amen."

There are some chief characteristics of an old man. Too bad when they appear in a young man. Here are a few:

1. A slouchy appearance; a dirty collar; hair untrimmed; shoes that have not been properly shined.

2. A swinging gait; bowed shoulders; a loose, untidy attitude on the street.

3. A tendency to live in the past and relate stories, often repeated.

4. Indifference concerning great events and a lack of interest in spiritual things.

5. A set way of thinking and doing things, which borders onto boredom and rutism.

6. Lack of sympathy and adaptability to young people and their peculiar trials.

Brother, would it not be a good thing for you to go home, and after thinking over these things, write your own epitaph for your tombstone and tack it upon the wall where you and your family can read it occasionally? It might have a salutary effect on your life. Write something like this:

"Here lies an old man who in his declining age had learned how to grow old pleasantly. Children loved him, young people sought his counsel and company, old people eagerly desired his friendship and no one ever called him a bore after he went out. He knew how to be silent at the right time and when he spoke everyone stopped to listen and do him reverence. He was never disturbed because he was not noticed, and maintained his serenity when his opinion was set at naught. He loved God and thought of Him more than himself. He lived to bless others and died happy, at a ripe old age, loving God and all men."

Say, if you do not quite measure up to this, begin now to amend and if need be do some apologizing so that those around you will have respect for your sincerity. You cannot afford to start out well, build up a good name and then in your latter days be looked upon as a contrary, covetous, unsympathetic, self-centered old man. God forbid!

"Try us, O God and search the ground,
Of every sinful heart;
If aught of sin in us be found,
O bid it all depart.

"If to the right or left we stray,
Leave us not comfortless;
But guide our feet into the way
Of everlasting peace.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

"Then when the mighty work is wrought,
Receive thy ready bride;
Give us in heaven a happy lot
With all the sanctified."

## SERMON XI

### *THE MAN WHO DIED TOO SOON*

Text: "It is the man of God who was disobedient unto the word of the Lord."—1 Kings 13:26.

The history surrounding this case is about as follows: On this occasion King Jeroboam "ordained a feast like unto the feast in Judah." For, he "said in his heart, now shall the kingdom return to the house of David." So, in order to hold the ten tribes, he built an altar at Bethel where he initiated a cheap imitation of the true worship at Jerusalem. While the king was in the act of burning incense a man of God from Judah suddenly appeared and cried against the altar of false worship. The altar was rent in twain and the ashes poured out. The enraged king put forth his hand, saying, "Lay hold on him" But his hand was "dried up" so that he could not pull it in again. Immediately he perceived that a true prophet stood before him and now besought him to restore his arm. The prophet did so and God was entreated. Apparently repentant the apostate king insisted on the man of God going home with him, refreshing himself and receiving a reward. But the prophet replied:

"If thou wilt give me half thine house, I *will not* go in with thee, neither will I eat bread nor drink water in this place; For so it was charged me by the word of the Lord." Strange that though this man of God did not yield then and there, yet afterward he listened to an old backslidden prophet and as a result lost his life. In our study today, I wish to consider three things concerning this prophet and his untimely end.

*I. He trifled with convictions.*

*II. He mingled too freely with compromisers.*

*III. He yielded to self-indulgence.*

I. *He trifled with God-given convictions.* God is always ready for every emergency. He is preparing, or has his man already prepared to "cry aloud" against every departure from righteousness. He had Nathan ready to reprove David. He had Micaiah ready to rebuke Ahab. He had Paul ready to convince Agrippa. O, how much it means to so live in advance, that God will not need to wait upon and get us ready to deliver his truth.

Here was a man of God, we do not know his name, nor from whence he came—except from Judah, a distance of nearly fifty miles. His was a very strict and unmistakable command. It may have seemed a little severe to walk this distance and return another way, without any nourishment. But God's commandments are "not grievous" when fully complied with.

It is a wonderful favor for the Great God to take us into his confidence and trust us with his plans and purposes. He seldom does this. Why? Because we either do not live close enough to him to hear his gentle voice, or when we do hear, we lack the courage to go against the tide and implicitly obey. Perhaps I am speaking right now to those who, in the past have had strong convictions on various lines, but because they trifled with them are now befogged and hardly know what to believe, or practice.

There are at least four classes of people: (1) Those who never had clear, well-defined convictions. These are harmless, easy-going souls who are naturally drawn into the current and follow the crowd. They must have a leader who thinks and takes the initiative for them and then they will follow whether he lead them right or wrong. Such souls are to be pitied rather than censured. (2) Another class

are those who at one time had strong convictions on certain lines, as for instance, on tithing, voting, plainness of dress, Sabbath observance, entertainments, eating and drinking to the glory of God. But, by mingling too freely with worldlings, they have gone back on those former convictions entirely, or so toned down to please others, that it is hard to know on which side now to place them. They have become "good mixers" and like Ephraim, have lost their identity. What a pity! (3) A third class have held on tenaciously to their original views, but unfortunately have become harsh and driving, so that they now have more grit than grace. They repel rather than draw; they sour rather than sweeten. How sad, that they have given up so much and gotten so little in return. (4) But thank God there is another class and I hope you are among this number. These have had strong light and as a result have taken a pronounced stand on every vital question. By so doing they have become unpopular and are branded by many as "extremists" and "unsafe." But instead of letting the opposition sour them, it, like frost on persimmons, has ripened and mellowed them. They stand out as beacon lights, strong and forceful, yet tender and unassuming. They do not swerve one inch to escape censure, or gain recognition. O, that we had more of this type!

Brother, settle it here and now, that you will not trifle, tone down, or become critical, but hold firmly, yet without an intolerant spirit to the "pattern shown thee in the mount." If God had to frequently ring this in the ears of Moses, how much more do we need to heed it today. You must look straight ahead and not at this one, or that one. For instance, God may hold you, like a few saints in the past, to a line of renunciation that not many will take. If he does, do not pity yourself, but rather count it a great compliment. Daniel saw the "vision" while those who were with him saw not the vision, but a great quak-

ing fell upon them, so that they fled to hide themselves. The same glory that gladdened the heart of Daniel, frightened those who were with him. Though associating with him, they were evidently living on a lower plane. Those who travel on upper deck will always see mountain peaks and land before those who are beneath. Your own companion, your co-worker, yea, your pastor may not appreciate or understand your leadings.

II. *He mingled too freely with compromisers.* Here was a mighty man of God who had the courage to withstand an apostate king, but could not survive the flattery and influence of a fellow prophet. When the king invited him to dine, he positively replied, "I will not." But when invited by one of his own profession he modified it by saying, "I *may* not."

Strange, but it is a fact that most men who fall away, do so through the subtle influence of relatives, or those of a similar occupation, rather than through total strangers or those with whom there is no community of interest. For instance: Students lose out through the association of students rather than through foreigners. Musicians become jealous of musicians, not physicians. Preachers change their views and practices through the influence of each other rather than from the outside world. It is easier to resist the coarse, debasing things of the world, than the refined compromise inside the church. A railroad engine cannot well turn a right angle, but it is easy to finally make a *complete circle,* through a switch *as thin as a knife blade.* More than one man and movement have lost the fire and cooled off by indulging in little departures and mingling too freely with those who were not *bitter enemies,* but conservative *advisers.*

Jehoshaphat, that good, easy-going king, almost lost his life and his kingdom by going down to pay Ahab a

*friendly visit.* Ahab took advantage of it and after killing "sheep and oxen for him in abundance," suggested that they join hands and retake Ramoth in Gilead from the king of Syria. Jehoshaphat, like a jelly fish, consented and said, "I am as thou art, and my people as thy people." However, he was conscientious enough to suggest that they "inquire of the Lord." Yet, having now made an alliance and *"joined affinity"* with the cunning, covetous Ahab, he could not well back out. During the battle he came near being captured and killed, but "cried out and the Lord helped him." This ought to have been a life-long lesson. But Ahab had hardly died, (in the same battle) until we read, "Jehoshaphat *joined* himself to Ahaziah," Ahab's wicked son. "And he *joined* himself with him to make ships to go to Tarshish. Then Eliezer prophesied against Jehoshaphat, saying, because thou hast *joined* thyself to Ahaziah, the Lord hath broken thy works. And the ships were broken."

Say beloved, if you would "keep yourself free to follow the Lord in all things," do not become a great "joiner." Never put yourself under obligation by accepting certain favors. This will hold good in business relations as well as in religious circles. Of course there are two extremes to avoid, but especially that of mixing too freely.

Here are two preachers or two churches. The first takes the attitude of seclusion. He keeps to his line of work and has little to do with other movements. He or his people are seldom seen or heard in popular gatherings. Perhaps he is a little too churchy and narrow; so much so that he fails to enter an open door of usefulness. But, though he may not accomplish so much, yet he as a rule will hold what he does gain better than the other fellow.

The second man takes the other attitude—that of aggressiveness. He pushes to the front and is in nearly everything, civic and evangelical. Such a man must have

great depth of soul and be very outspoken against shams, or he will soon be swallowed up and lose his identity. If he is true to his convictions he is likely to be ousted and this generally means a new order of things, with him at the head. Few are strong and wise enough to take this route without spiritual loss. Personally, I feel like sticking to the motto which God gave me twenty-five years ago: "A clean work, rather than a big work." It has meant more or less ostracisim and misunderstanding, but it has also meant a peculiar anointing and victory well worth the sacrifice.

III. *He yielded to the clamors of the flesh.* This good man was like other men in that he had natural appetites and desires. But he disobeyed when he returned to eat and drink. While at the table, it seems the spirit of prophecy suddenly came upon the old backslidden prophet and he "cried unto the man of God that came from Judah," saying, "Thy carcase shall not come unto the sepulchre of thy fathers."

This is one of the mysteries: That though a man may not be right himself, he may, like the lying prophet be used in declaring God's message. Inspiration may come *upon* a man when in fact the Holy Ghost does not *possess* him. God spoke *through* Balaam, but did not endorse him. God *permitted* some things among the patriarchs that he did not *sanction.* He does the same with us today. It is too bad that we are exemplary on some lines and fearfully lopsided on others.

This man of God yielded on but one point, while we have frequently yielded on many. He lost his life, while we continue to live and disobey. He let a present enjoyment, yea, a seeming necessity, blind him to a greater good. One step of self-indulgence led to another. See him! After hearing his death sentence it appears he de-

liberately finished his meal and allowed his host to saddle for him the donkey on which to ride. O, that he had fallen to his knees, or sprung to his feet and started on a dead run! God might have given him repentance and a lease on life. But having disregarded the checks of the Spirit once, it was easy to go farther.

Beloved, do not be too severe in your criticism of this, or any other man of God who has gone astray. If you are absolutely sincere doubtless you will confess that many a time have you set aside your covenant, or convictions for a present gratification. It was the mere mercy of God that you did not go farther and apostatize. It was when you were not prayed up and prayed through that the devil saw the open gap and slipped up on you. You were off your guard, became blinded to future joys, and down you went. "Self denial is the law of life; self indulgence is the law of death," said one of the early fathers.

William Law, in his "Serious call to a Holy Life," says: "If religion requires us sometimes to fast and deny our natural appetites, it is to lessen that struggle and war that is in our nature: it is to render our bodies fitter instruments of purity and more obedient to the good motions of divine grace; it is to dry up the springs of our passions that war against the soul, to cool the flame of our blood and render the mind more capable of divine meditations. So that although these abstinences give some pain to the body, yet they so lessen the power of bodily appetites and passions, and so increase our tastes of spiritual joys, that even these severities of religion, when practiced with discretion, add much to the comfort of our lives."

Many a man has lost his soul who started out well and was a flame of fire for years; then because of overwork, or physical infirmities, began to ease up and finally settled down to such an extent that he never regained the old-time glory and unction of former days. It is so easy

to step aside for the time being, in order to get out of debt, or educate the children and one step leads to another until soul-saving becomes a secondary thing.

In fact this is the way the experience of holiness is lost—through *legitimate* channels. Since there is no carnality within to appeal to, Satan appeals to the natural, innocent desires of the flesh. And when these are gratified for the mere satisfaction they bring, rather than the glory of God, it is at this juncture, Mr. Finney says, that yielding becomes sin. "When the woman *saw* that the tree was good for *food,* and that it was pleasant to the *eyes,* and a tree to be desired to make one *wise,* she took of the fruit thereof and did eat." Satan tried the same steps of temptation on Jesus, but failed ingloriously, thank God.

Reader, if you ever fall into sin it will be through one of these three channels—through the eyes, through natural, fleshly desires, or through unsanctified ambitions to be wise. We shall never be exempt from temptation, or solicitation. Jesus was tempted, Joseph was solicited. The danger point is at that juncture where we find it *necessary to resist* and yet, in spirit, do not. So long as God knows that in the integrity of your soul, you are absolutely sincere and mean to be pure and upright, you are as innocent as heaven. But the moment you inwardly consent to that thing which weakens your standing with God, "sin lieth at the door."

I knew a valuable minister who suffered at times with a severe headache. On one of these occasions a good sister, a member of his church, suggested that she could relieve him by massaging his forehead. This delicate touch was so pleasant that it called for a repetition and finally brought about a familiarity that resulted in their downfall. O, brother! Be careful of the little beginnings. Watch against the first departures! Insist that you leave every home as pure as you found it. Remember, Satan

does not at first tempt to *open* sin. If he did, the conscientious soul would quickly perceive it to be from beneath and resent it. With the wholly sanctified, Satan uses natural things to appeal to natural desires and, through their misuse, or abuse, carnality enters the soul.

He who is able to keep the victory over the flesh—his natural desires and appetites—will easily keep the victory over the world and the devil. Eating, sleeping, and easetaking may seem to be trivial things, but he who readily yields to these, proves that he does not have the entire body thoroughly in hand and would, if enticed, yield to grosser gratifications.

"O, wouldst thou, Lord, thy servant guard
'Gainst every known, or secret foe,
A mind for all assaults bestow;
A sober vigilance bestow;
Ever apprized of danger nigh,
And when to fight and when to fly.

"O never suffer me to sleep
Secure within the verge of hell;
But still my watchful spirit keep
In lowly awe and loving zeal;
And bless me with a godly fear
And plant that guardian angel here.

"What though a thousand hosts engage
A thousand worlds my soul to shake;
I have a shield shall quell their rage,
And drive the alien armies back:
Portrayed, it bears a bleeding Lamb;
I dare believe in Jesus' name."

## SERMON XII

### *WORSE THAN A DOG*

Text: "Is thy servant a dog that he should do this thing?" 2 Kings 8: 13.

The Bible is a wonderful photograph gallery. Here we have a young man—a trustworthy young man, a virtuous young man, a tenderhearted young man—Hazael. He is the trusted private secretary, or perhaps the prime minister of Benhadad, King of Syria.

This proud, hostile enemy of Israel had fallen very sick. When a man becomes dangerously ill, as a rule he becomes sincere and sometimes turns for help to the very ones he has previously criticized and maligned. So this wicked king hears that Elisha, "the man of God" has come to Damascus. O, that it might be truly said of every minister when seen in his everyday clothes, "Behold the man of God." This would be much better than to say in a jocular way, "Hello, So-and-so."

So Hazael went to see Elisha and took a present with him—"Even of every good thing of Damascus forty camels' burden." This was no mean present, coming from a rich and powerful king. "Every good thing of Damascus," at least forty wagon loads, for a camel is capable of carrying a wagon load. We remember standing on the street called Straight in Damascus (supposed to be the same street St. Paul mentions), when behold a camel came swinging along with a load of hay on his back. The burden was so great that it scraped the buildings on each side of the narrow street, and we had to hurriedly find a place to hide. These streets are only about sixteen feet wide.

Young Hazael finally stands before the prophet and says, "Thy son Benhadad, King of Syria, hath sent me to thee saying, Shall I recover of this disease?"

"And Elisha said unto him, Go, say unto him, Thou mayest certainly recover; howbeit the Lord hath showed me that he shall surely die."

"And he settled his countenance steadfastly, until he was ashamed: and the man of God wept."

"And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child."

The innocent young man protested and said, "But what, is thy servant a dog that he should do this great thing?"

There are at least three outstanding thoughts in this narrative.

*I. The Foreknowledge of God.*

*II. The Progression of depravity.*

*III. The Sequence—Get rid of Carnality,* or it will get rid of you.

I. *The Foreknowledge of God.*

This term has been frequently associated with that of "Election" and "predestination." It is an old controverted point and I do not have the time, ability, or disposition to discuss it at length. Strictly speaking there is no such thing as fore-knowledge with God. For, with him every thing in the past, or future is an eternal-present.

We are confronted with great mysteries on every side, but because we do not fully understand all things, shall we turn fool and refuse to profit by those things we *do* understand? We cannot fathom why an all-wise God, who at the beginning, clearly foresaw all the fearful consequences

of sin, should have ever allowed it to enter the world. But He did! "The Divine permission of sin is a profound mystery." In our efforts to pry into these mysteries sometimes we get into greater confusion. If the Great God and His doings could be fully comprehended by finite man then He would not be worthy of our adoration, for he would be no greater than we.

Simply because He foresaw a tragedy does not imply that he *willed* it. Because the prophet prophesied that young Hazael would do these awful things, did not *necessitate* his doing them. In after years Hazael may have excused his barbarism with the thought, "Inasmuch as I am raised up to punish the Israelites for their wickedness, I am not responsible for carrying out the *Eternal decrees*." Lord Byron excused his bestiality and reflected on his Maker by saying in substance, "If I am born with these propensities, why should I be blamed if I yield to them." But listen! A man may not be to blame if he catches small-pox, but he is to blame if he refuses the remedy.

God does not "elect" John Smith to go to heaven because he believes in the doctrine of election. But if John Smith obtains and maintains a right relationship with Him, he is as sure of heaven as if he were already there. God elects *character*, not individuals. "Blessed are the pure in heart for they shall see God." I say it reverently, God cannot save, or damn a soul only as that soul deliberately chooses right, or wrong. He will not force the human mind, but says, "Choose ye this day whom ye will serve."

A preacher who is a strong advocate of the doctrine of "Eternal security," (once in grace, always in grace) said to me, "Brother Shelhamer, I know you do not believe this doctrine, but I get a great deal of comfort out of it. If I should fall into grievous sin—of course I do not expect to do so—I know God would punish me, yet I

feel he would eventually save me." I replied that any doctrine that presumed on the goodness of God and lessened the spirit of watchfulness on our part, was from beneath. Peter exploded that old thread-bare saying, "Once a son, always a son," by declaring that a certain class were "*cursed children,* which have *forsaken* the right way."

Turn to 1 Sam. 23: 1-13. Here we find David had fled from King Saul and sought refuge in Keilah, a fortified town on the road to Hebron. Saul hears of it and calls "all the people together" to go and get David and his men. But David resorts to mighty prayer and in verses 11 and 12, we find the following questions and answers:

"David said, 'Will Saul come down to Keilah?' And the Lord said, 'He will come down.' 'Will the men of Keilah deliver me and my men into the hand of Saul?' And the Lord said, 'They will deliver thee up.'" "In this short history we find an ample proof that there is such a thing as *contingency* in human affairs; that is God has poised many things between a possibility of being and not being, leaving it to the will of the creature to turn the scale. In the above answers of the Lord the following *conditions* were evidently implied: *If* thou *continue* in Keilah, Saul will certainly come down; and *If* Saul come down, the men of Keilah will deliver thee into his hands. Now though the text positively asserts that Saul would come to Keilah, yet he did not come; and that the men of Keilah would deliver David into his hand, yet David was not thus delivered to him. And *Why?* Because David left Keilah. We may observe from this that, "However positive a declaration of God may appear that refers to any thing in which man is to be employed, the prediction is not intended to *suspend,* or *destroy free agency*, but al*ways* comprehends in it some particular *condition.*"—ADAM CLARKE.

II. *The Progressiveness of Depravity.*

Here was young Hazael—horrified at the thought of committing atrocious crimes. But hold a moment! He is not rid of the carnal mind and does not dream what he will yet do! Upon returning to "his master" the first thing he did was to utter a falsehood. And *"on the morrow."*—See how quickly the tiger of sin in him awakes—"he took a thick cloth," and dipping it in water, steals into the inner chamber where lies the half conscious King and suddenly holding it tightly over the face, smothers him to death. "And Hazael reigned in his stead."

Sin and Satan never sleep! You ask, "Is not the world growing better?" I answer, "Yes, and no!" The saints are ripening for heaven, while sinners are growing worse and worse. Good environments are insufficient. The trouble lies deep within. The ax must be laid, not to the branches, but to the "root of the tree."

Sin, like leprosy, can only be cured by the Great God. I knew a fine little four-year-old son of a godly father. The father was absent for a moment and the little fellow was making a racket with his toys. He was asked in a very loving tone, "please do not be so noisy." After a long pause he replied, "When you speak to me just leave out that word *please,* for there is not a thing in me that likes that word. Papa punishes me, but he can't make me like that word." There it is! the same hateful old thing that is not subject to law only as it is compelled to be.

Years ago I had an occasion to correct my own seven year old son, after which we knelt in prayer. (Say, father, you are not fit to whip a child or even a mule unless you can then and there kneel in prayer.) The boy's spirit was bitter, until he saw the tears running down his father's face, then he broke and said, "Dear Jesus take all the naughty out and put the good in, for *sin is too strong*

*for me.*" An awful truth! Every day the papers, police and picture shows prove that something is awfully wrong and is growing worse and worse. We call it *S-I-N*, a small word, but it cannot be pronounced without the sound of the hiss of the serpent. Dear man, it is too strong for you! Don't try in your own strength to grapple with it, for every Son of Adam has miserably failed.

III. *Get rid of sin, or it will get rid of you.*

Friends, we are repeating history. Do you realize that while you are sitting here enjoying life, multitudes have gone and are forgotten, who at one time had as bright, or brighter prospects than any of you? They had better clothes, a better education, a larger circle of friends; they were more tactful, more winsome in their ways—in short, their possibilities far surpassed ours. But where are they? On the dump heaps of Satan—worn out, rusty, broken, twisted, disfigured, and hardly recognizable. Why? Because like King Saul, they spared Agag—a type of the carnal mind.

Saul was a fine, modest, all-round fellow, standing head and "shoulders higher than any of the people." A splendid beginning, had he only kept humble. God planned that his kingdom should be "established upon Israel forever." But instead, he died before his time, in despair and a suicide. Yes, carnality has dethroned Kings, crushed empires, annihilated nations, filled insane asylums, disrupted churches, disgraced ministers, and caused hell to be enlarged. Carnality is the most dangerous and ruinous thing outside of the pit. It is as old as the fall, hence is called, "The old man"—the only begotten child of the devil.

Carnality separates chief friends. When the Catholics and Unitarians in Florida arrested and locked me in jail three times for preaching the Gospel, a dear friend of mine —a minister in a distant city read of the outrage, took the

train and came to my assistance. He stood by nobly and was himself incarcerated with me. After we won the fight and bought a church I suggested that we get a sign painter to make us a nice bulletin. He remarked that he knew how to do it and could make one himself.

"Very well," said I, "go ahead and make one while I am gone to Winter Haven, for a short meeting and I will pay you."

When I returned he informed me that the sign was ready and we proceeded to put it up. I noticed some grave errors to which I called his attention and suggested that he better touch up some of the defects, withal telling him it was better than I could do. While standing in front of the Church, an old drunkard, under deep conviction came up and looked on without saying a word. Suddenly, to my utter astonishment the preacher threw down the hammer and nails angrily, turned and walked away, saying, "Put it up yourself."

I pleaded with him to come back, that I meant no offence, but with an independent air he walked on. The poor old drunkard, dumbfounded and disgusted, never returned to any of the services and later I fear, died without hope. Why? Because at a crucial point carnality manifested itself and vetoed all the conviction that had come to a poor sinner. This is not all! That preacher who formerly likened us to David and Jonathan, broke fellowship, left the church, separated from his pure wife, married another and I fear the deceived man will in the end lose his soul. Not because God wills it, but because when he, like King Saul, came face to face with his Agag, he deliberately spared him. Do I hear you say, "Am I a dog that I should do such a thing?" Brother you do not know to what awful depths you may sink if you do not get rid of carnality.

Little things *make* character; little choices, little long-

ings, little prejudices, little harborings. But the crucial tests *reveal* it. Fletcher says that one way to know if you are sanctified wholly is to give "close attention to what passes in your heart at all times, but especially in an *hour of temptation.*" I may be preaching right now to those who have prayed and hoped for the salvation of loved ones, then in an unguarded moment, Satan and carnality got the advantage and you said, or did something that surprised the other party and drove all conviction away. Was not that unfortunate? But see here! You will do so again and again unless you go deeper than a resolve and actually get rid of the cause within.

I knew another man, a mighty man of prayer, a brilliant writer and deep preacher. Some of his songs have gone around the globe. But prosperity and popularity gave him an air of self-importance. When he could not have his way he became estranged from his brethren, pulled off for himself and later became infatuated with a young lady which caused his true wife to die with a broken heart. He married the young woman, misappropriated funds, joined the Dowieites and now renounces his former radical stand on sound doctrine. But, you say, "Am I a dog that I should do such a thing?" Friend, you do not know what pride, selfwill and evil desire will do for you.

Another case, this time a fine young lady! I think she was the best exhorter I ever heard. I rarely saw her fail to move an audience to tears and get seekers. But her beauty and natural accomplishments were out of proportion with her heart experience. The last time I saw her I hardly knew her. Though warned, she married a young preacher, who backslid, then went to digging coal and moved from one mine to another, living in filth, poverty and drunkenness. Her health and beauty had gone, her children were a disgrace and she was discouraged and brokenhearted.

Say young people, I feel like weeping as I look at you! Don't feel insulted if I prophesy and say, Some of your fair prospects will never be realized. Yea, that one now sitting by your side may shortly be your bitterest foe and the cause of your ruin! You retort, "Are we dogs that such a thing might be?" No, but you are not safe a minute while carrying around in your bosom something worse than a rattlesnake. Multitudes of others, who were once just as bright and beautiful, just as pure and popular. have made sad shipwreck and gone into oblivion prematurely, because they did not get and keep the experience of heart purity.

What do I see! I see an army of men—Senators, bankers, college presidents, merchants, musicians and ministers! Where? In prisons and insane asylums who ought not to be there and would not be there had they gotten cured at the core.

Whom else do I see? I see a mighty preacher who had written many books. His slate was filled for four years ahead. Too bad that at his height of popularity he should disgrace himself and because of shame go insane.

Again, I see a returned missionary selling real estate, getting rich and keeping his office open on Sunday! Ah! brains, popularity and prosperity cannot cope with this virus of hell!

What is it like? I'll tell you! It is like that young boa-constrictor which a man brought from India. It measured only a few feet, but he cared for it, till it became some twenty feet long and as thick as a man's leg. It was well trained and as the owner traveled from city to city, great throngs eagerly paid their money to see the performance. The actor appeared on the stage, gave a signal and out from his cage on the other side, slowly and stealthily came the great serpent, his eyes glistening, his forked tongue shooting forth. Coming to his feet, the huge

beast encircled his master's entire body so as to resemble a glassy pillar—the head of the python swaying back and forth. The effect was electrifying. Then by another signal the boa unwound and crawled off to his den. This was act number one.

The show became very popular and in a short time was asked to reappear. Crowds came as before. The glassy pillar was seen again for a moment, then fell to the floor. A great cheer! A new production! What a fine cushion in which to fall! But look! The scene changes! The coils tighten, bones are heard to break, women faint and men rush panic stricken from the theatre, heart sick! At least the treacherous animal gives way to his native depravity and instead of swooping down from the bough of a tree and crushing the life out of a horse or lion, this time it is his indulgent master.

Say, Friend, you can play with sin, you can fondle pride and lust, but hear me! Something must die. It is a fight to the finish and God must drive sin from your heart, or it will drive Him, not only from your heart, but eventually from his throne! What shall it be? Heaven help you!

"Ye who know your sins forgiven,
And are happy in the Lord;
Have you read the gracious promise,
Which is left upon record:
I will sprinkle you with water,
I will cleanse you from all sin,
Sanctify and make you holy,
I will come and reign within.

"Though you have much peace and comfort,
Greater things you yet may find;
Freedom from unholy temper,
Freedom from the carnal mind;
To procure your perfect freedom
Jesus suffered, groaned, and died,
On the cross the healing fountain
Gushed from his wounded side."

## SERMON XIII

### *STEPS IN SEEKING HOLINESS*

Text: "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." Deut. 4: 29.

No one seeks God in vain, when he seeks intelligently. The leadings of the Spirit are very simple, yet very methodical. He does not work hap-hazardly. He takes the initial step and draws us with cords of love unto himself.

There is a certain class of people who do not believe in the Personality of the Holy Ghost. They put the emphasis on water; they argue that the Word is the Spirit. Very well, while the Word is "spirit and life," yet the literal word of God never told any one that his sins were forgiven. Or, that he was called to preach. The Spirit of God did this.

While we cannot dictate to the Holy Ghost how he shall lead a seeker, yet our observation for many years has led us to conclude that four steps are generally taken in our approach to God.

In seeking pardon or purity the steps are the same, the only difference being, that when seeking pardon, we deal with actual sins, while when seeking purity, we deal with the hidden principle of sin. And what are these four steps?

*I. Conviction.*
*II. Confession.*
*III. Crucifixion.*
*IV. Co-operating Faith.*

Let us consider these separately.

I. *Conviction.* No one should seek holiness of heart, simply because there is such a grace; nor, because others profess it and his church stands for it. I fear some have sought and professed, largely because the evangelist pressed them into it by making certain tests, and, rather than be branded as stubborn, the candidate presented himself for prayers. This is a great mistake and such seeking will result in confusion, or a shallow profession. Such souls are not under conviction sufficient to pray through themselves and as a rule when they are sung or shouted through by others, it must be done over again.

Mr. Wesley taught, that in order to be sanctified wholly, one must first get a sight of his depravity. And this new revelation should be so real, as to almost plunge him in despair. Hear him! "And now, for the first time do ye see the ground work of your heart, the depths of pride, self-will and hell. And no marvel that ye did not see it ere this, else the spirit would have failed before him who made it."

Fletcher taught and believed the same. Hear him!

"He whose heart is still full of indwelling sin has no more truly repented of indwelling sin than the man whose mouth is still defiled with filthy talking and jesting has truly repented of ribaldry. The deeper our sorrow for and detestation of indwelling sin are, the more penitently do we confess "the plague of our heart;" and, when we properly confess it we inherit the blessing promised in these words: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"To promote this *deep* repentance, consider how many spiritual evils still haunt your breast. Look into the inward "chamber of imagery," where assuming self-love, surrounded by a multitude of vain thoughts, keeps her court.

Grieve that your heart, which should be all flesh, is yet partly stone; that your soul, which should be only a temple for the Holy Ghost, is yet so frequently turned into a den of thieves, a hole for the cockatrice, a nest for a brood of spiritual vipers, for the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, sloth, prejudice, bigotry, carnal confidence, evil shame, self righteousness, tormenting fears, uncharitable suspicions, idolatrous love, and I know not how many of the evils which form the retinue of hypocrisy and unbelief. Through grace *detect these evils,* by a close attention to what passes in your heart *at all times,* but especially in an hour of temptation. By *frequent* and *deep* confession *drag out all these abominations.* These sins which would not have Christ to reign alone over you, *bring before Him;* place them in the light of His countenance and if you do it in faith, that light and the warmth of his love will kill them, as the light of the sun kills the worms which the plow turns up to the open air in a dry summer day.

"Lament, as you are able, the darkness of your mind, the stiffness of your will, the dullness and exorbitancy of your affections, and importunately entreat the God of all grace to 'renew a right spirit within' you. If ye sorrow after this godly sort, what carefulness will be wrought in you! what indignation! what fear! what vehement desire! what zeal! yea, what revenge. Ye will then sing in *faith* what the imperfectionists sing in unbelief—

"O how I hate these lusts of mine,
That crucified my God;
Those sins that pierced and nailed his flesh
Fast to the fatal wood!

"Yes, my Redeemer, they shall die,
My heart hath so decreed;
Nor will I spare those guilty things
That made my Savior bleed.

"While with a melting broken heart,
My murdered Lord I view,
I'll raise revenge against my sins,
And slay the murderers too."

Yes, to promote this deep conviction and repentance, just look back in your life a little way, and see how unkind and unlovely you have behaved at times; how touchy when reproved, or contradicted; how set in your ways, so that others were cramped and could not get along with you easily. Had you been more tender and melted, that neighbor, or loved one might have been won, instead of wounded. Yea, when the blazing light of God begins to pour in on your carnality and you see your real-old-self, you will then cease blaming others for your failures. You will then see and feel how ugly and mean you have been. This conviction will bring on such desperation that the only route to relief is to turn states evidence and tell on yourself.

*II. Confession.*

Right here is where most holiness teachers side-track the seeker. They instruct him to "lay all on the altar, make a full consecration of everything to God and claim the blessing by faith." He does so and receives a great blessing as any sincere soul would. But he is not after a great blessing. He wants *purity*. He wants deliverance from the carnal mind and the only method employed to effect such a deliverance is the route of confession.

Adam Clarke says, "Guilt, to be forgiven must be confessed; and pollution, to be cleansed, must be confessed. Few are pardoned, because they do not feel and confess their sins; and few are sanctified, or cleansed from all sin, because they do not feel and confess their own sore, and the plague of their hearts."

Job declared, "I have heard of Thee by the hearing of

the ear, but not mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Yes, dear friend, you may have heard of holiness. Yes, you may have preached the theory and known all about it intellectually. But now, like Job you see the real cause of all the trouble you have ever had. And in seeing your carnal self, in contrast with the gentle, compassionate Lord, you loathe and bemoan your inward defilement.

Years ago we were conducting a red hot holiness convention. A number of ministers with a host of laymen were kneeling in different parts of the hall, each one busily engaged in digging his well deeper. An old critic came in and, after listening for a while, got up and left, saying, "I do not believe these brethren are as bad as they make out." He returned the next day when some of the brethren had struck oil. He arose and said, "There is something about this confession business that we do not like, perhaps because *we ought to do a little of it ourselves.*" That is just it! Show me a person who does not believe in confessing out the traits of the "old man" and I will show you one whose old man is very much alive! Show me one who does not like to hear much said about restitution, tithing, or eternal hell and I will show you one who is crooked on one or more lines.

*III. Crucifixion.*

Paul had much to say about crucifixion. He testified, "I am crucified with Christ." This implied a painful process, but afterward a glorious resurrection.

He did not say, "Knowing this, that our old man is" (consecrated or happified, but) "*crucified,* with Him, that the body of sin might be *destroyed.*"

Again, "They that are Christ's *have crucified* the flesh with the affections and lusts."

From these and many other passages, it is evident, that

God's method is crucifixion, rather than consecration. We will not quarrel with those who use the terms "consecration," or "dedication," if they mean death to carnality. But these terms have been so cheapened and abused that I prefer the more Scriptural expressions and symbols.

"What saith the Scripture? *Cast out* the bond-woman and her son," (Ishmael, a type of carnality).

The angel held Jacob to confess his name, (depravity) before his nature and name were changed.

Samuel, "hewed Agag (a type of the old man) to pieces before the Lord."

"If ye live after the flesh ye shall die; but if ye *through the Spirit do mortify* the deeds of the body, ye shall live."

Brethren, let me speak plainly! I am convinced that many of the modern holiness leaders are entirely too shallow in their altar work. They have the theory down pat, and some of them preach it strong, but sad to say, spoil it all at the altar. They rush the seeker through to a profession by singing, or shouting and the result is, after the "Hurrah" dies down—a dissatisfied soul. Then he concludes he has lost the blessing, or goes against his inward feelings and professes more loudly than before. Finally, he wearies of this and decides he needs his "Baptism" and away he goes to those who will encourage him in his seeking. Do not censure this hungry heart! Censure yourself, or those who "daubed him over with untempered mortar."

I well remember my own experience when but a boy preacher. I awoke to the fact that though I had a measure of success in soul winning, I had doubts at times whether all unholy tempers were gone? When I told it to my brethren they tried to calm my fears by saying it was temptation," or "Human infirmities." They said I had the standard too high. During those six years I pro-

fessed to have received the "blessing" a number of times. But I see now, my advisers side-tracked me. They meant well, but instead of teaching me that holiness of heart was an *experience,* an inward *crucifixion,* they held, as many do today that it was a *great blessing.* I was instructed to make a "complete consecration, lay all on the altar and believe the altar sanctified the gift." But this was not my trouble—lack of consecration and abandonment to God. No! I was fully given up to God and delighted to do His will. I was not after a blessing, I wanted *Purity.* My good brethren diverted me from my trouble *Within,* to a blessing and *more activity Without.*

Finally, I heard a mighty man of God tell his experience—how he had preached and professed holiness for twenty-five years without it. But when the Holy Ghost revealed to him his depravity—"The depths of pride, self will and hell," (as Wesley taught) he cried out "Let me die! Let me die!" He said he was three days confessing and deploring carnality, when suddenly the refining fire of God purified him through and through. When I heard this, immediately I said, this is the Bible route—the *death* route.

The Holy Ghost took me through step by step until I came to the end of myself, when the death stroke was given and the clear witness received that the precious Blood did *now* cleanse from all sin. O, praise His name!

It was too bad that I did not get proper instruction sooner. And it is too bad today that many of our holiness evangelists fail at this important point. I fear that either they never died the death themselves, or they have gotten into a rut and cannot get out. O, brethren, let us do thorough work, remembering that when we let souls stop short, we are simply preparing more material for the Tongues, or some other Sidetrack Movement. Let us stick to the old main line of *Death to carnality* and the *Infilling*

*of the Holy Ghost.* I submit to you that when we give souls time to go to the bottom they will get such a fiery baptism that all imitations will look like fox-fire in the presence of lightning.

*IV. Co-Operating Faith.*

But says the superficial worker, "Why put faith last, since it is by faith we are sanctified." We answer yes, everything we get is by faith, but no one can exercise saving, or sanctifying faith at will. Appropriating faith is a gift from God and can only be exercised when complete submission and surrender pervade the heart. There is a vast difference between general and appropriating faith. General faith starts the seeker after an experience while appropriating faith completes the contact with Christ. It cannot be sung, or shouted down. "With the *heart* (not the head) man believeth unto righteousness." It is useless to sing. "I can and I will and I do believe" over unconfessed and unrenounced carnality.

"He that cometh to God must believe that *he is,* (general faith) and that he is a rewarder of them that *diligently seek* (appropriating faith) him."

It is too bad that many times the fruit is all lost at the crucial point—the altar. Preachers can preach sinners and saints under conviction, get them to the altar and then undo all their work by hurrying the seeker through to a mere profession. We have been pained at heart to see the human get in the way of the Divine, when if everyone had known how to mind the operation of the Spirit, there would have been no abortions.

It does not pay to hurry up the work of God, any more than it pays to help a chick out of its shell. If it is not able to get out in nature's way, it will simply be a cripple, or a weakling if artificial methods are employed.

Sometimes a verse or word may inspire faith, but

every one must get to the end of himself, before he can couple on to God. "The end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned."

"What is our calling's glorious hope,
But inward holiness;
For this to Jesus I look up
I calmly wait for this.

"I wait till he shall touch me clean,
Shall life and power impart;
Give me the faith that casts out sin.
And purifies the heart."—CHARLES WESLEY.

## SERMON XIV

### *SURMOUNTING DIFFICULTIES*

(Dedicated to Young People)

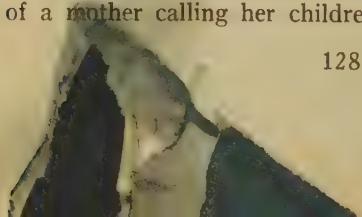
Text: "And Jabez was more honorable than his brethren; and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh, that Thou wouldst bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested." 1 Chron. 4: 9, 10.

Some years ago I was invited to hold a camp meeting at Central City, Colorado, which is over 8,000 feet above sea level. While there I went out to a gold mine. This mine was between two cragged peaks of the Rocky Mountains. How they ever got the machinery up there I do not know. The ground was not level enough to stand a boiler, but they were digging gold just the same, and I got this lesson: Sometimes we get the richest deposits of golden treasure in the most unlikely places.

This chapter from which our text is taken is composed of hard names. I remember years ago, when starting to read the Bible through, I skipped over these places, but now I read them very carefully, for between these names we sometimes find rich deposits of truth.

Here was a boy whose name was Jabez—a name seldom heard today. You know in olden times people named their children differently from what we do now-a-days. They used names which meant something: For example, Ichabod —"The glory has departed." Jacob—"deceiver." And here is a boy named Jabez, meaning "Sorrowful." Just think of a mother calling her children thus: "Come here, John,





Mary, and Sorrowful." The very sound of his name was enough to cast a gloom over his spirit and take all the joy out of his play; everything was against him.

I wish to get three thoughts from this wonderful life which is recorded in just three verses. This is the whole history of the man. When God writes a man's biography he can couch a great deal into a few words.

*I. Jabez made the right choice.*

*II. He rose above his environments.*

*III. He became more honorable than his brethren.*

I. We are told that *he called upon the "God of Israel."* Now, just what that implied I do not know. It may have meant that he was in great trouble. It may have meant that he was in the midst of a famine, a plague, or a war, and he felt that none but the God of Israel could undertake his case. It may have meant he saw Baal worship sweeping everything before it, and he tried to stem the tide by calling upon the "God of Israel." This, of course, made him very unpopular and meant ostracism.

But no difference what it meant, he made the right choice. There is a great deal in making a right choice. Sometimes more than one life is ruined because of a wrong choice. Take, for instance, Lot: When the herdsmen of Abraham and Lot quarreled, Abraham said:

"Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren.

"Is not the whole land before thee? Separate thyself I pray thee from me; if thou wilt take the left hand, then I will go to the right; or, if thou depart to the right hand, then I will go to the left." Gen. 13: 8, 9.

Now, note the result of a selfish choice. Lot had associated with Abraham, and as a result, had become immensely rich, and what he should have said, was, "No,

uncle, I will never do such a thing! I have associated with you and because of it, God has blessed me. You choose and I'll take what is left."

Sometimes little things show more clearly than greater ones, the real character of a man. It is the little things in life which show the meanness, or greatness of a soul. When company is present, or when one is before a great congregation, he puts on his best behavior and is all smiles. But it is when he is behind the scene, in the kitchen, or the bedroom, that we see the unclothed spirit and the real man. Little choices show which way you are headed.

So, "Lot chose him all the plain of Jordan: and Lot journeyed east, and they separated themselves the one from the other. . . . And Lot dwelt in the cities of the plain and *pitched his tent toward Sodom.*" Verse 11, 12. See the plain of Jordan—well watered and grassy! Abraham was left with the stony knobs where his flocks had to climb great distances to find a few sprigs of grass. I presume Lot thought, "Now I'll be well fixed in this fine green pasture. I'll have a ready market for the milk and butter and be near the city schools." And perhaps he bought right up to the city limits and said to himself, "Sodom is growing so rapidly, I will have a 'Lot-subdivision,' where we will have certain restrictions; we will not have any dance halls, or saloons." Thus he eased his conscience after having decided to pitch his tent toward Sodom.

The next chapter says he "*dwelt in Sodom.*" Perhaps his proud daughters kept complaining because they had to walk in the mud, besides they did not want to be "country folks". They wanted to go to high school and be near the shows and entertainments.

One step out of divine order calls for another, and a little later we read that "Lot *sat in the gate of Sodom.*" This means that he was now one of the officials, perhaps alderman, or mayor of the city. Next we read that he lost

everything—wife, property, and came near losing his own soul; at least a cloud was cast upon that good man's name, —all because of a wrong choice.

In crossing the continent from the east, over the Rockies, on the Rio Grande system, we come to the "Continental divide." Here on a mountain peak stands a barn. Upon this barn falls two rain drops which have traveled together for a great distance—from the clouds above. But now they must part—never more to meet again. One goes on one side of the comb of the roof and the other goes on the other side. They are only a sixteenth of an inch apart, but the apex,—that last thin shingle separates them and the result is, one travels to the Pacific Ocean while the other finds its way to the Atlantic.

In like manner, two persons may be parting ways here now. One makes a good choice—that he will be a holy man—that he will do as Jabez did—call on the name of God. The other fails to do so. He fails to make the right decision. And these two, all through eternity, will never associate again, because of a wrong decision on the part of one.

Do you know that while sitting here tonight, you have wonderful prospects before you? While you girls are here in your bloom, without any straps upon your freedom, do you know what I see? I see multitudes of women who once had as fair prospects as you—perhaps more admirers and more money; they lived in the glitter of society, but tonight they are wringing their hands and saying, "Oh, my God, why was I ever born? I thought when I married John (the only son of a rich merchant) that I was doing well, but he has gambled his money away, and here I am with these children crying for something to eat and shivering with the cold. I wonder why I was ever born. If it were not for fear of hell I would put an end to

my existence!" Yes, this is what many heartbroken women feel, and perhaps say, who were once as free as you.

Why are they suffering thus? Because when young, they pulled away from father and mother and said, "I guess I am old enough to care for myself." Because they went with young fellows who puffed cigarettes, because they sat half way back in the church, were ashamed to kneel during prayer and unlike Jabez, did not call on the God of Israel. Oh, girls, you should never be ashamed to be found reading the Bible; you should never be ashamed to be found with spiritual people and be heard in prayer and testimony. Take a pronounced stand for God! If religion is worth anything it is worth everything! Even sinners will admire you more, if you are absolutely sincere and truly good, than if you compromise and tone down to escape ridicule.

Again! Here is a boy among many others. You look forward to the time when you will be a big man, with broad shoulders and be your own boss. But, do you know that there are men today who, when boys, had more money and more friends than you ever had? They graduated earlier than you, and had fair prospects, but where are they? I will tell you. Some are wearing stripes, and are in prison for life. Others have had their necks broken on the gallows. And still others are in the insane asylums.

I may be preaching to men, who, if like Jabez, had made the right choice, it would have kept them out of much trouble. I may be preaching to men now, who would have more friends and be better off financially, had they called upon the God of Israel. Do you know it costs a great deal to be a sinner and have your own way? It may cost you your health. It may cost you your wealth. It may cost you your fair name; yea, it may cost you the loss of your soul.

I tremble when I see a boy come into meeting and

shake his head when invited to seek salvation. You may think that this is not a very great sin, but listen: that shake of your head may mean that you will be lost and ruined forever. Oh, the multitudes of people who are in distress, or are working for a mere living, with their noses on the grindstone of poverty, who would have been at the head of business firms, or presidents of colleges! But they are not a success—all because of obstinacy and wrong decisions when young.

I believe the devil trembles when he sees a boy about to make a right decision, and if he can only get him to put it off once, until a later time, he knows he is likely to get him to do it again.

II. The second thing I want to notice about Jabez is that *he rose above his environments.*

Notice this boy! I know not what it was that came into his, or her life that caused the mother to give him this peculiar name. We might suppose this or that: It may have been an untrue father just when she needed assistance. Or, it may have been that one or more members of her family espoused the religion of Baal. Or, he may have been deformed, blind, crippled, clubfooted, or sickly, so that everything seemed to be against him. This weaned him from earthly joys and united him to God and his mother. No doubt these things made him more sympathetic and tender of his mother's feelings. And, because he was conscientious and exemplary his brethren would not have him in their company. When going fishing, or on similar expeditions, doubtless they whispered among themselves, "Let us leave Jabez at home, for if we have a big time he will tell on us." The fact that he was depreciated and set at naught drove him to prayer.

But remember, anything that will drive us to our knees is a great blessing. I thank God that I was born poor—

so poor that they nicknamed me, "Ragged Elsie." I had two cousins about my age, who were well dressed and rode on their little ponies up the public road while I, on an out-of-the-way farm, mowed weeds, hoed corn and dug potatoes. I could look across to the public road and see them with their drums and brass buttons, going to band practice, while I was laboring with gravel in my shoes, and I said to father, "It doesn't look fair for me to work so hard while the other boys have such nice times."

Father answered, "Never mind, my son, we will wait and see how things turn out."

Well, we lived to see how it turned out. These two boys broke their father up and it was not long until the older one died. They said he died of typhoid fever, but the truth was, it was brought on by an ungodly life; sin killed him. He drank and gave way to licentiousness until he undermined his health, then when fever seized him, he did not have enough resistance left to fight his way through. The other one was so ungrateful, that after his marriage, he compelled his now aged father to live in a woodshed, where he died, broken-hearted. Later, these things were visited upon his own head.

Yes, I thank God for poverty. While attending country school, the children brought out, with a degree of satisfaction their lunches—big red apples, cake, chicken and custard pie. "Ragged Elsie" could not make such a display, so went out behind a log, or in the old coal house, and unwrapped his lunch where no one could see him. Sometimes his lunch consisted of cold corn, or buckwheat cakes without butter. I well remember having on my bread, black cider apple butter, so strong I can almost taste it now. I never saw bought underwear until I was fifteen, and my best Sunday shoes were so coarse and heavy, that to keep them from rubbing blisters on my heels, I carried them in hand nearly three miles, when they were

put on before I entered the Sabbath school. Yes, I thank God for poverty and hardships—that I was not born in a city, with carriages and automobiles at my disposal, but behind the hills, in seclusion, without many friends or visitors. Later, when I attended college, I declined assistance from father, or the "College fund," saying, "If a boy at the age of seventeen cannot educate himself he is not worth an education." I started in with less than five dollars and came out with twice as much and two new suits of clothes.

*III. He became more honorable than his brethren.*

Jabez evidently had the ability to get sweet out of bitter, and sunshine out of darkness. Bless God for the man, or woman who does not under any kind of circumstances go into despair, or join the Socialists and begin fighting every one who has a little money.

Never allow yourself to think you do not amount to much and give up, but do as did Jabez, "call on the God of Israel. When I get to heaven I am going to ask Jabez, why he was called by that name. But whatever was his trouble, he turned it to his account. He doubtless felt like saying, "Everything is against me! The young people refuse me their association and I must have Divine consolation." It drove him to his knees and so he found comfort in God. Listen to his prayer: "Oh that Thou wouldst bless me." Then he seemed to realize that there was a long, hard pull ahead, and felt the need of a special blessing and said, "Oh, that Thou wouldst bless me *indeed*" —an *indeed* blessing. I do not know, it may be that Jabez felt the need of holiness, or the "second blessing."

The trouble with some of you is that you are satisfied with a thimble full of religion when you should have more than you can contain. I am sorry for people who have just enough to make them miserable, whereas they should say; "I am going in for all that is in it, for if I make

any pretensions at all, people will expect much of me and I might as well get all out of it that is in it."

Jabez' prayer continues: "And enlarge my coast." He believed in the enlargement of the heart. The trouble with some of you is, that you are no larger now, than when you first professed. Your greatest blessings were way back there at your conversion; you have no new visions and revelations as in former days.

God wants you continually to be outgrowing yourself. He wants you to enlarge your coast and stake off new territory in the Land of Canaan. It is too bad when you become so formal and insipid that those with whom you live know what you are going to say when you testify or pray. It will not be so if you, like Jabez, keep enlarging your coast and mentally and spiritually discovering new things.

"And that Thine hand might be with me." He evidently felt that it was worth more to have the strong hand of God with him than to have great wealth or a large circle of influential friends. God grant that we may always put the same estimate upon earthly things. I would rather feel the pressure of God's hand upon me than to be on intimate terms with a human hand that could write a check for a million.

"And that Thou wouldst keep me from evil that it may not grieve me." He must have had a very tender conscience—so much so that the sight of evil grieved him. Oh, that the boys of today were as careful to abstain from all appearance of evil! It is not enough to say that you have not actually committed certain sins. You must go farther and live so conscientious that the thought, or sight of evil will pain your heart. I will guarantee that any boy who lives thus, will turn out well.

"And God granted him that which he requested," God is

pleased to grant such a request, and, as in Solomon's case, God generally gives something additional.

Remember this, young man, that instead of being ambitious for honor, wealth, or position—instead of planning and scheming to attain any, or all of these—if you will pray the prayer of Jabez, you, likewise, will become more honorable than others who do not care for sacred things. Others may outstrip you in beauty and natural accomplishments, but, as John Wesley's deep piety outlived George Whitefield's great oratory—so it will be with you.

George Whitefield preached on one occasion to 60,000 people on the commons in London, and no doubt was one of the world's greatest orators. It was said that he could pronounce the word Mesopotamia three times and cause his audience to weep. Yet, Wesley became more honorable, because of his superior saintliness. "A good name is rather to be chosen than great riches." Prov. 22: 1.

"Then learn to scorn the praise of men
And learn to lose with God:
For Jesus won the world through shame,
And beckons thee his road.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible.

"Blest too is he who can divine,
Where real right doth lie,
And dares to take the side that seems,
Wrong to man's blindfold eye."

## SERMON XV

## *SPIRIT PRESSURE*

Text: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life" (2 Cor. 1: 8).

We live not only in a material, but in a spirit world. "The whole creation groaneth and travaileth in pain together until now." Like as before a terrific electric storm when there is intense pressure, so in the spirit world, a sensitive soul becomes very conscious when three worlds are gathering their forces for a fierce battle. Here the Apostle gives a little glimpse into his spiritual conflicts. They were so fierce that he says he "despaired even of life." In like manner, many times the saints of our day are under great pressure and it is well to know from whence this pressure comes, as it will help one to properly adjust himself. I have in mind six sources.

*I. Pressure may come from God.*

*II. From Satan.*

*III. From opposing minds.*

*IV. From our own blunders.*

*V. From physical disorders.*

*VI. From imaginary sources.*

I. *Pressure may come from God.* Some people are so easy-going that God would never get anything out of them were he not to press them into service. He, like we, admires those who volunteer and say, "Here am I, send me." But men may be patriotic and yet dread to go to war.

Hence God, like our government must draft, or conscript soldiers. They make good warriors, but must be pressed into service. Even the courageous Paul, while at Corinth, felt like holding a street meeting, or doing something to awaken the Jews, but being single handed, waited for reinforcements. And we read, "When Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ" (Acts 18: 5).

Yes, many times one is pressed in the spirit to resort to secret prayer; to visit the prison; to call upon and pray with a neighbor; to write a letter and send a check to a missionary, or some other worthy cause; pressed to arise at night and write a new article, or sermon. Such are delightful and profitable pressures. We should always invite them and rejoice that God sees fit to press us into his loving service.

II. *Pressure from Satan.* Paul wrote to the Ephesians and urged them to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Note, the Apostle declares that the war is not against "flesh and blood," but it is a spiritual conflict. If we could see with angelic vision, we would behold at least twice as many spirits around us as human beings. No doubt on each side of you there stands a black winged and a white winged angel. One is ever trying to catch away the truth and all good desires. The other is urging you onward and upward toward heaven. These eternal beings never sleep, but are always alert and mighty in wrestling power.

It is well to remember that Satan was once a powerful

angel, perhaps equal, or superior, to Michael, or Gabriel and next to God Almighty in wisdom and power. When he was cast out of heaven he did not lose his strength, or intelligence. All he lost was his holiness. To get an idea of his might turn to 2 Kings 19: 35, and behold what one angel did in one night, when he slew 185,000 men. Again, an angel in one night slew "all the first born of Egypt, both of man and beast." Remember Egypt was a very populous country and we may rightly conclude that there were millions of lives lost that night. Again, Daniel declared, "My God hath sent his angel, and hath shut the lions' mouths."

Whether this angel were the Lord himself is immaterial. It simply proves the supernatural strength and flight of an angel. And remember, Satan is a fallen angel of the first magnitude. His subtlety, hate, and strength are beyond comparison.

He is called the "Angel of the bottomless pit," Rev. 9: 11; "Prince of Darkness," Eph. 6: 12; "Accuser of the brethren," Rev. 12: 10; "Murderer," John 8: 44; "Liar," John 8: 44. "Tormenter," Matt. 18: 34; "Deceiver," Rev. 20: 10; "God of this world," 2 Cor. 4: 4; "Roaring lion," 1 Peter 5: 8; "Dragon," Rev. 12: 7, and "Piercing serpent," Isa. 27: 1. We could give other scriptural names of this malignant "adversary," but these are sufficient to show up his character and might. Were it not for God's restraining power Satan would crush out our lives as easily as we do that of a worm. He came near killing the mighty Apostle, when he pressed him "out of measure, above strength, insomuch that he despaired even of life." No marvel then that we have hand to hand conflicts with Apollyon. "Think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you."

Some people do not believe in Spiritualism, but I do. It is a reality, but a devilish reality. Satan is delighted in shifting the scenes of battle, so as to get us occupied

in fighting certain "things," such as "church entertainments," "instrumental music," "worldliness," etc. These he can afford to push to the front. But he keeps in the background while we "bite and devour" each other. O, that we might fully realize that after all, the prime agent in the fight is *Satan himself*. It is a spiritual conflict and the two, great, opposing forces are Christ and the Devil. And mark you, he who has the courage to open fire into the center of the camp will assuredly feel the "fury of the oppressor" (Isa. 51: 13).

This "king," or "angel of the bottomless pit" has a well organized kingdom with millions of fallen angels at his command, who are quick to obey the biddings of their chieftain. On one occasion, (Rev. 9th chap.) he turned loose upon this earth 200,000,000 of these relentless supernatural foes. Think of it! No doubt, like a wise general he held other legions in reserve for another attack. Now, this is what we must meet and overcome in making the race from earth to heaven. They who conquer are made of martyr material. No child's play here!

"Angels our march oppose,
Who still in strength excel,
Our secret, sworn, eternal foes,
Countless, invisible.
From thrones of glory driven,
By flaming vengeance hurled,
They throng the air and darken heaven,
And rule this lower world.

"But shall believers fear
But shall believers fly?
Nor see the bloody cross appear,
And all their powers defy?
By all hell's host withstood,
We all hell's host o'erthrow;
And conquering them through Jesus' blood,
We on to conquer go."—CHAS. WESLEY.

Though Satan intends our ruin, if we will only hold still while under pressure, God will turn it to our account and enlargement. Great engines, cannon, and lifting cranes are always tested under tremendous hydraulic pressure before they are put upon the market. This pressure does not *injure,* but rather *insures* the machinery.

In like manner, God permits severe pressure to prepare us for future success. One reason why some engines and likewise some men *blow up* is because they were *turned out too soon.* We should never feel jealous over a brilliant young convert, or preacher who quickly eclipses older men. No, rather pity him, for methinks I see Satan chuckle with a fiendish delight, knowing that later on when the pressure comes, this popular young fellow will explode and land on the scrap heap. Sad to say, thousands have done so!

III. *Pressure from others.* Friends, do you know that there are different kinds of human spirits in the world? There is the athletic mind, the money grasping mind, the argumentative mind, the sensual mind. An unkind man can bring pressure and cause his wife to suffer without saying a word. Perhaps this is one reason why some women go insane, or collapse with nervous prostration. A vile man can inflame and influence the feelings of a virtuous girl and never say a word. I personally knew a strong minded woman who confessed she could call to her room with her mind a man from the other part of the city. She declared that God took a good man to heaven prematurely whom she had intended to ruin. He tried once and again to break away from her spirit, but she held him as in a vise. Yes, the human mind is almost omnipotent and can be turned loose like a mighty Niagara for weal or for woe. Some of us could testify that we have suffered more in mind from false and opposing brethren, than had they tied us up and lacerated our bodies.

IV. *Pressure from our own blunders.* One can get out of the Spirit and do unwise things, which will react and later, bring on great despondency of soul. The after-effect of an act determines the quality of the act. So, it is not enough to feel self-complacent while performing an act. It is not enough to declare with great confidence that your position in this or that is right. What is the after effect? Does it leave a sweet taste in the mouth? Does it increase or diminish the spirit of devotion? Does it draw, or drive others from you? I fear that sometimes we vainly think we are persecuted or set at naught, for righteousness' sake, when it was because of our own indiscretion.

V. *Pressure because of physical disorders.* It is well to learn that the condition of the body has at times much to do with the status of the soul. We have known many instances where what an individual needed was something for his liver rather than his heart. A glass of hot milk and a hot bath will do more good with some people at certain seasons than a siege of fasting and prayer. At other times just the reverse. A cathartic will sometimes correct physical disorders and act favorably upon the soul. Many a soul could be saved from dumps and despair, if only a sympathetic person understood how to relieve the body. An osteopath doctor told us he had saved many a woman from going to the asylum because of his manipulations of the head and spine. God give us heavenly wisdom to know when and how to help those who are distressed in soul, mind and body.

VI. *Pressure from imaginary sources.* Of all pressures, this is the most unreasonable. Friend, you will have enough to suffer during your short stay in a world of sorrow and misunderstanding, without digging up old skeletons. Study to forget unpleasant things. Do not imagine that someone has it in for you when perhaps you have

never entered his mind. In fact he may be looking for bigger game. I have known people who have suffered in mind, lost sleep and appetite only to find out later that all their fears were groundless.

Three good women were leaving a prayermeeting and lingered a moment in the rear of the church. Two other sisters were sitting near the front, when they perceived that the first three were whispering and smiling as they looked in their direction.

"Well," says one, "I wonder what they see in us?"

"I think," says the other, "they better be minding their own business."

The night passed, but one of the two sisters did not sleep well as she kept wondering what the other three could have been talking about. Whereupon she decided to go over forthwith and have it out.

"What were you three sisters saying about us last night?"

"Why nothing."

"Yes you were, for I suffered all night over it."

"O, I remember, we were not talking about you dear souls at all. We were looking over your heads at the old worn out blackboard and devising how we could raise a little money and surprise the Sabbath school superintendent with a new one next Sunday morning."

Yes, some of us have gray hairs and wrinkles we ought not to have—brought on by worry and imagination of evils that never happened. Good Lord, teach us how to "cast all our care" upon Thee, for Thou dost care for us. If we must have cares, teach us how to put an extra "S" on and make it spell "caress."

PRESSED

Pressed out of measure and pressed to all length;
Pressed so intensely it seems, beyond strength;
Pressed in the body and pressed in the soul,
Pressed in the mind till the dark surges roll.
Pressed by foes, and a pressure from friends,
Pressure on pressure, till life nearly ends.

Pressed into knowing no helper, but God;
Pressed into loving the staff and the rod.
Pressed into liberty where nothing clings;
Pressed into faith for impossible things.
Pressed into living a life in the Lord,
Pressed into living a Christ-life outpoured.

L. S. P.

## SERMON XVI

## *THE SCOPE OF REDEMPTION*

Text: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3: 8.

Jesus Christ made a blessed success of everything he undertook. And what did he undertake? When he left his Father's home in bright glory and came to this earth and took upon himself the nature of man, he became like unto us. He came with this object—that he might make null and void the works of the devil. He came that he might fix us up in such a shape that he could present us to the Father in as good a condition as when we originally came from his loving hand.

Now, if he cannot do this, then the work of the Atonement is a failure. I want to notice tonight, if God will help me, the scope of Redemption. We desire to glance at it as far as our finite minds can comprehend. Atonement means, "at-one-ment" with the Father again. Holiness means, wholeness, or completeness. Righteousness, means rightness, or right relationship.

Shall we go back into the misty æons of the past? Way back into the cabinet of God before he stood with his back against nothing and spake this world into existence? Way back when the Triune God contemplated the making of a world—yes, a system of worlds and, in connection with that contemplation, considered the creation of man?

I read in the first chapter of Genesis something like this: "God said, let *us* make man in *our* image." Jesus

Christ was with the Father from all eternity. Some people do not understand the doctrine of the Trinity. It is simple: you are a triune being—spirit, soul and body. This light in the room is a trinity—the body of the light, the heat of the light and the illumination of the light.

There is no doubt that long before God contemplated the creation of man, in his omniscience he foreknew all things; he understood and could look down the annals of time and knew exactly how this wonderful being (man) would turn out. There is a vast difference, however, between God's foreknowing a thing and his willing, or planning it to be so. We become confused when speaking of the foreknowledge of God. Strictly speaking, with God there is no foreknowledge. With him, everything is present, for he lives from all eternity to all eternity.

When the idea of the creation of man was conceived, God desired him to be perfectly happy, but knew that in order to be so, man would have to have the power of volition—the right of choice. He also knew that this power would presuppose the possibility to sin. Hence, we can imagine Him saying:

"Suppose after the creation of man, he misuses the power we give him and chooses in the wrong direction? What shall we do about it?"

At that period there was silence in heaven for half an hour. Presently, with a meekness of expression unsurpassed by any, with a compassion and magnanimity never expressed by another, as a lamb offering himself for the slaughter, Jesus Christ stepped forward and in that secret council chamber I hear him say,

"Let us make man in our image and should he disobey and disappoint us, I will become sponsor for him, I will buy him back, I will redeem him."

So Jesus Christ was in the mind of Trinity a Redeemer long before man was created.

Satan did not as a fallen angel, slip up on God Almighty and work a trick upon him that God had not formerly considered possible. God did not create man and then allow the devil to upset and mar his original plan. God was not like a botch carpenter who spoils a good piece of material then asks, "What can I do with it so it will not be entirely wasted?"

God did not create man for a toy for Satan. He was not put to his wits end to know how to remedy matters. He took this into consideration before man was created. We read, Jesus Christ was a "Lamb slain from the foundation of the world."

At the appointed time he was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day he rose from the dead, ascended into heaven and sitteth at the right hand of God the Father; from thence he shall come to judge the quick and the dead.

When your pastor announced the speaker's coming, some of you may have wondered, "How does he look?" Or, "What kind of a voice has he?" Later on, the time came when I walked upon this platform and became manifest to you.

So it was that the antediluvian and the patriarchial world looked forward to the coming of the Messiah and expressed their faith in him by willing sacrifices of the best of their flocks and herds. But the time finally arrived when the Savior became manifest—came into the world, and I hear him say:

"Father, I have come to fulfil thy will. I have come to pay the pledge I made with thee before the creation. I have come to fulfil that covenant and redeem man." Or, as David wrote, "Lo I come: in the volume of the book it is written of me. I delight to do thy will, O my God." Ps. 40: 7, 8.

Shall we now consider what Christ's coming implied? It implied three things:

*I. He came to break the power of Sin over man.*

*II. He came to eliminate the sin principle from man.*

*III. He came to heal the body as well as the soul.*

*I. He came to break the power of sin over man.* When I speak of sin in its abstract form, the unsaved are apt to ask, "what is meant by sin?"

Well, I will take your definition, sinner friend, instead of our own. What do *you* mean by sin?

One man says: "I know what has affected my life and made me unhappy."

What is it?

"O I would give a great deal if I would never get angry again! I am a slave to my temper and often fly into a rage and swear. Do you mean to say that if I look to Jesus Christ, the propitiation for my sins, that I will never get angry again?"

That is exactly what I am preaching. Jesus Christ was manifested to break the power of all sin (and that includes anger) so that you will have victory over your anger and never give way to it again.

A woman says: "That is not the sin that troubles me. The thing that has affected my life is holding a grudge—a bitter feeling against people who have injured me. Do you mean to say that I can love those who have talked about me? that I will feel kindly toward my enemies?"

That's exactly what I mean. Jesus Christ can break the power of hate over you so that when you hear the names of those who have injured you, instead of feeling bitter toward them, you will feel like saying, "Father, forgive them for they know not what they do."

Another says: "That is not my trouble! Do you mean

to say that if I will seek Jesus Christ tonight, he will break the power of drink and other bad habits, so that I will never crave liquor, morphine, or tobacco again?"

That is exactly what I mean. He is a mighty Savior. He is a mighty Redeemer. He made a blessed success of everything he undertook. He is not a brass Jesus on a string of beads around your neck. He is a resurrected Lord. He is a creator of a world and a system of worlds. Surely He can handle your case.

Another person speaks up and says: "My trouble is that I am crazy over novels, story papers and dances. I just can't let them alone! Do you mean to say that Jesus Christ, with one stroke, will break off the shackles of sin so that I will never care to go to a movie, or a dance again? and never have the least inclination to read story papers?"

Exactly! He will let you go free. You will not need to strain yourself up and say, "Now, I must be good! I have professed religion, but at the same time there is something in me that wants to go to these places. Never mind! When I go to another city where I am not known, I am going to give myself a treat."

No, my friend! Jesus Christ can free you so that if you were on the other side of the globe where nobody knew you and if you had an opportunity to look at an ungodly picture and feast your eyes and your mind upon trash, you will not have the least disposition to do so.

II. *He came not only to break the power of sin over us but he came to eliminate the nature of sin out of us.* It means more to take out the root than to cut down the tree.

In regeneration Jesus Christ cuts the tree down. In entire sanctification he takes the root out. God planned not only to suppress carnality, but he planned its elimination

and eradication. It is a greater work on the part of God to take sin out of one soul, root and branch than to save a dozen souls.

Jesus Christ will never rest satisfied with you and you ought not to be satisfied with yourself, until he can look at you and feel that everything has been eliminated from *your* nature contrary to *his* nature.

Jesus Christ will never rest until he sees the travail of his soul and is satisfied—that every plant in you that the Heavenly Father hath not planted shall be rooted up.

All *you* need to do is furnish the *yes* and he will furnish the *grace.* All you need to do is to furnish the willingness and he will furnish the ability.

If we had to deliver ourselves from the carnal mind, it would be a job beyond finite ability, but since the work is of the Holy Ghost, if we are as clay in the hands of the potter, He will make us into vessels that angels and archangels will delight to look upon.

I remember when a boy working on a farm near Pittsburgh, Pa., more than forty years ago, there was a spot on the old hill field about two rods north of a slippery elm tree where I broke tugs and single-trees. As I was plowing, I hit the root of an old chestnut stump. These stumps last many years without decomposing. Of course I could not see it but could quickly feel it. The moment I hit it something broke and the plow handles hit me in the ribs and knocked me down the hill; then I became angry and did not act nice.

That was over forty years ago, but if I should plow there tomorrow, when I drew near that slight elevation, I would say, "Whoa—steady now! *S-t-e-a-d-y!!*"

Why? Because there is an old root there. It is well to know the location of the roots, but better to have them removed.

It is well to realize there is a carnal snag somewhere

and slow up, but better to have it taken out. That is what Jesus Christ came to do—not only cut down the tree of sin, but remove the root.

Another time we cleared some timber-land. Finally we came to a sweet gum, when my father said, "I don't know what to do with this gum tree. It is so knotty and gnarly; it is too green to use for fire wood; we can't make lumber of it, because the boards would warp in every direction. The only thing it is good for is mall-heads and we don't need a hundred of them. If we cut it down we can't burn it; we would have to drag it off and dump it in a gulley. I think we will girdle it."

This meant that down one-half foot from the ground, he cut around the tree with an axe, about eighteen inches higher, another girdle was cut. He then took the bark out between the rings.

"Now it will die," he said.

But that Spring the leaves were almost as green as before and shaded the corn for three or four rods in every direction. The next Spring when we wanted to plant, father said, "We shall have to cut it down after all. There is enough life (carnality) left in the branches of the tree to make leaves anyway." So we cut it down and dragged it off.

Now what happened? There was so much sap (carnality) in the roots that all around the stump, came up little gum sprouts five or six feet tall. Away out for a rod or so in every direction the young gum trees were coming up.

So one day father said, "I am getting tired of fooling with this old tree. We will jerk it out by the roots!" We got the stump puller with a big log chain which we fastened to the main root of the old stump. My business was to drive the horses. The old chain tightened and the horses stopped. Father said, "Keep them going, Elzie, she's a

coming!" You could hear the old roots cracking and finally out came the ugly thing like a big black spider,—mud and dirt. It left an awful hole, but was soon filled up and we had an easy time raising big crops right where that old stump once stood.

That is what Jesus Christ intends to do. "For this purpose He was manifested." Not only to cut the tree of sin down, but to take out the root.

Again, I was taught to work in a blacksmith shop. I thought to myself when I was seeking religion, "What will I do? If I go back into the blacksmith shop tomorrow and try to make a successful weld, or, if something goes wrong, the first thing I know I will swear. If somebody takes my tongs or my hammer about the time I want to use them I will rave. If I am putting a shoe on a horse and the horse acts contrary, or goes to sleep on my long back and switches me in the face, I will kick him across the shop with one foot and back with the other and yell, 'Stand still!' "

While seeking salvation these thoughts came, "If I lose my religion I will have to come back to the altar and go through this same process again." After three days seeking God's smile I was wonderfully converted. The tree of sin was cut down in my life. For three months I was singing and shouting, day and night, and you couldn't have preached to me a second work of grace. I believe souls ought to get so soundly converted that they do not feel the need of Holiness for several months. They feel that the bottom of heaven has dropped out into their souls—that they are saved, sanctified, and almost glorified.

But, I also remember one sultry day when I was shoeing a big lazy horse, and the sweat was pouring off. I was working hard to get in at least five nails before I let his foot down so the shoe would not get out of place. He fell asleep on my back and I said, "Stand up here!" I was

not the least provoked. I had to speak positively to make the horse mind. In a moment he was bearing down again and I was hammering nails for all that was in it. He did this several times, when he was annoyed by a fly, and switching this way and that, finally hit me in the eyes. The sensation was as though a handful of red pepper had been thrown into my face.

"O, but that hurts!" I grabbed his bit and said, "You need an old fashioned kicking," and was about to give it to him when suddenly the blessed Holy Ghost arrested me and said, "That's the way you used to do." Then I dropped the bit and can see myself now going over into the corner and crawling behind an old barrel, where I knelt in prayer. "O, Jesus, help me! I almost gave that horse an awful kicking!" A volcano of anger boiled up inside so that I felt like eating that horse without salt. "What is this thing in me? I thought I was saved. Like lightning that thing boiled up. Jesus have mercy!" After prayer he gave me the sweet kiss of reconciliation, but told me that I ought to get rid of that awful thing. *Now,* I was ready to listen to the preaching of holiness as a second work of grace. I was ready to read anything on the subject.

Finally, the Holy Ghost—the great stump puller—fastened onto the sin of my heart and extricated carnality. Since then I have not been troubled with the roots of bitterness. Jesus came, not only to cut the tree down, but to take the root out; not only to break the power of sin and to eliminate the nature of sin, but,

III. *To harmonize our humanity with his divinity.*

He is a complete Savior. He will never let up on us until he has wrought a complete work. Not only deliverance from sin and carnality, but deliverance from disease. Let us not belittle, but magnify the power of

Christ. If you have not as yet experienced His healing power, you must at least say that the provision is made for soul and body. I fear we who profess to be orthodox, do not get all out of the atonement, simply because some people magnify healing out of proportion with entire sanctification. That does not say that we should go to the other extreme and minify this precious truth. Of course healing is in the atonement with every other blessing and should be given its proper place.

It was invariably the custom of our Lord, upon entering a new community not only to preach, but heal the sick. If many ministers were not too wise and dignified, above what is written, they might have larger crowds and more success, if they did likewise. Jesus was our Great Example and we are always safe in following him.

Jesus! the name that charms our fears,
  And bids our sorrows cease;
'Tis music in the sinners' ears,
  'Tis life, and health and peace.

He breaks the power of cancelled sin,
  He sets the prisoner free,
His blood can make the foulest clean;
  His blood availed for me.

He speaks and lis'ning to his voice,
  New life the dead receive;
The mournful, broken hearts rejoice;
  The humble poor believe.

Hear him, ye deaf his praise, ye dumb,
  Your loosened tongues employ;
Ye blind, behold your Savior come;
  And leap, ye lame, for joy.—CHARLES WESLEY.

## SERMON XVII

## *WHAT IT COSTS TO BE DAMNED*

Text: "But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord." Jonah 1: 3.

I am to preach to you tonight on the subject: *"What it Costs to be Damned."* You will notice the text is taken from the book of Jonah. For the benefit of the small minded skeptic, or the broad minded higher critic, let me diverge enough to say that I believe the story of Jonah and the whale. Why? First, because Jesus Christ believed it and referred to it in Matt. 12: 40. The story is authentic or Jesus Christ Himself was the greatest deceiver the world ever saw. Secondly, I believe the story, because it is true to human nature. Every one of us has had a similar experience with Jonah, only on a smaller scale. Thirdly, I believe the account because from a physiological standpoint it was a possibility. There has been a great deal of quibbling over the whale. They say his throat is too small to admit of a man. Well, what of it? The Book says, "Now the Lord *had prepared* a great fish to swallow up Jonah." Jesus called it a "whale." When God Almighty prepares to do a thing, all He needs to do is speak the word and the thing is made to order.

When in London we visited the Museum of Natural Science. Here we saw skeletons of whales, measuring up to sixty-nine feet in length, with each jawbone twenty feet long. Twenty-six tons of oil and twenty-six hundred pounds of whalebone were taken from one. It was so

large that six or eight persons could enter at once. I stepped inside and with arms outstretched, could not touch its ribs, and my head did not reach its backbone.

Without doubt, a whale of such dimensions could have held Jonah. The whale's diet consists both of small fish and enormous sea monsters. One of these was on exhibition here, called the "Giant Squid." It was a hideous looking creature with feelers extending from every side. Its round body was nearly eleven feet long and its two tentacular arms were something like thirty-three feet. If the whale could swallow such a monster surely he could take care of the disobedient prophet!

Notice that the account is explicit, for it says that *this* Jonah was the "son of Amittai." Perhaps this was necessary in order to distinguish him from the numerous other Jonahs who are disobeying the call of God.

By referring to 2 Kings 14: 25, we find that Jonah prophesied in the days of King Jeroboam, and warned the king of approaching danger. Now a little later God calls the same prophet to hold a street meeting up and down Main street in Nineveh, a city of about 600,000 inhabitants. This was quite a come down—for the prophet to walk and cry against that "great city" after having been special adviser to King Jeroboam. He evidently must have been like some preachers today, who would rather preach to a lot of empty seats than to hold a street service and get down among the people. The result was he became self-centered and important, but after he had the application of a sea-weed poultice (chap. 2: 5), his head became normal in size and he was ready to obey.

As soon as he struck dry land he heard the voice of God, "the second time, saying, Arise, go unto Nineveh, that great city and preach unto it the preaching that I bid thee." I gather from this statement the thought that God is unchangeable and what is *once* light is *always* light.

If you had light and convictions ten years ago on tithing, fasting, plainness of dress, Sabbath observance, etc., that light is binding upon you the same today. It is not enough to say you have changed your views and "look at things differently now." Perhaps you *do* and this may account for the fact that you have less fire, holy unction and burden for souls than formerly. It was a sad day when you laid aside your conscientious scruples. We could get other lessons from the life of Jonah, but we pass on now to the subject in hand.

Notice the wording of the latter part of the text: "So he *paid the fare thereof,*" then "*went down* into it, to go *with them* unto Tarshish from the presence of the Lord." Yes, when one starts away from God he starts *downward,* and he generally goes with a crowd.

We frequently hear sinners say that it costs too much to be saved, that there is too much to give up; too much restitution to make, and similar excuses. But I want to prove tonight, if God will help me, that it will cost more to be damned than to be saved. It will cost more tears, more sleepless nights, more losses and disappointments in life to have your own way than to let God lead and direct your path.

Jonah "paid the fare," but never reached Tarshish. You can pay the fare, yet never reach the Tarshish of your earthly ambitions. And what will be the price you will have to pay? It may be,

I. *Defeat in business.*

II. *Disrespect of others.*

III. *Decay of health.*

IV. *Divine protection forfeited.*

I. *Defeat in business.* Perhaps I am now speaking to those who have suffered loss financially because of sin. In fact most of us have to some extent. I tell you it

costs in dollars and cents to live for the devil. Had you not been so proud and self-willed you would not have gotten into that lawsuit back there which has cost you dearly. Had you been kinder and more genial in your ways you would have *won* instead of lost patronage. Had it not been for that unholy alliance with some man or woman your domestic relations would have been more pleasant, and you would not have been at so much expense. Had that young clerk remained at home at night, improved his mind and studied how to make old people happy, he not only would have retained his virtue, but might have been promoted and by this time owned the business.

Many men have had their noses to the grindstone of poverty, working like slaves and merely making a living, who ought to be connected with some firm or running business for themselves. Why is it? There is only one reason and that reason is SIN. It may have taken one form or another—intemperance, dishonesty, sensuality, selfishness, extravagance, idleness, sports, or any other form, but remember it was that slimy, poisonous thing we call sin that defeated these capable men and brought them low. Young man, let me urge you to go into partnership with Jesus Christ. It is to your interest in every way. Multitudes, who once had better prospects than you, have made wretched failures simply because they trusted to their own wisdom and sagacity. "The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags."

II. *Disrespect of others.* Sin is disrespectful. It disrespects the claims of God and the rights of humanity, and in return brings upon its victim the disrespect of others. "Evil communications corrupt good manners." I dare say that many of you can look back and see where your

ill manners lowered you in the estimation of another. It may have been your own companion, whose affections you worked hard to win. Then, afterwards when irritated over some little affair, with one word you drove a dagger to the heart of the one you loved. You would have given your right arm if you could have recalled the hasty word or unkind look, but the deed was done. It does not pay to treat another disrespectfully, for who knows but that you will need to ask favor of him later on. It may be a little ragged street urchin. Treat him right, for you may be glad to have him recognize you some day. Are you not sorry for a mean, snarling old man or woman wandering about with no friends or money? Would it not be sad if you finally became such? All right, just go on finding fault with mother about your clothes or meals; just go on being blunt and unaccommodating; just keep on lying and acting deceitful. In short, live for self, pamper your feelings, be disagreeable and discourteous to others and you will not be missed much when you die. "A man that hath friends must shew himself friendly." "A good name is rather to be chosen than great riches."

III. *Decay of health.* Sin not only affects the mind and manners but the body as well. Multitudes die before their time. Sin kills them. I had a cousin; we played together and he had better prospects for living than had I. But lust killed him at twenty-two years of age. It was said he died of typhoid fever, but this was false. He drank and gave way to licentiousness until he undermined his health; then when fever seized him he did not have enough resistance left to fight his way through.

In that remarkable old book, "A Serious Call to a Holy Life," by Wm. Law, we read an account of a fashionable lady who was a great church worker. She had three daughters, all frail in health. The eldest died in the

twentieth year of her age. Her sickness and death were so mysterious that the doctor suggested a post mortem examination. The grief-stricken mother consented and to their horror and surprise it was found that because of tight lacing the ribs had grown into the poor girl's liver and killed her.

Yes, pride has killed many a girl because fashion decreed she should go bare-headed, bare-armed and next to bare as far down and as far up as the law will permit; then in this semi-nude condition she goes to a ball or theatre, or parades the streets, and the result is a cold, consumption and a corpse. This is what it may cost you to turn your back on light and flee from the presence of the Lord.

Sometimes we venture to speak to young men about their souls and we get such answers as these: "I am sowing my wild oats," "I believe in a short life and a merry one." In answer to these excuses let me say that a *reaping time* always follows the sowing, and in addition, one reaps *more* than he sows. Remember this, young man! You may say you believe in "a short life and a merry one." Ah! You betrayed yourself. Your excuse implies that the life you are living *means* a short one. Better say a *long* life and a happy one. God says, "With long life will I satisfy him and show him my salvation." Most young men cut their lives short by dissipation and exposure. One night's lying out drinking booze or playing cards may mean five or ten years cut off the end of your life. You may think you are having a "big time" at the races or bawdy house, but wait a few months or years and then see how you feel. Better be sure than sorry. You should get religion in self-defense if nothing more.

Sin is deceitful. You may not go into open wickedness, but simply give way in your mind and imaginations to vileness. Look out—rather look in! Every time you

feast your eyes or mind upon that which is ignoble, a black-winged sculptor steps up and chisels a line of coarseness and meanness upon your countenance. No wonder we read, "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not."

Here are some things to think about:

"Prof. Peelman, of the University of Bonn, has recently been conducting a series of investigations. Beginning with a profligate woman, he traced the personal records of her children and their descendants for six succeeding generations. There were 834 descendants, and of that number complete records of 709 were obtained. It was discovered that 100 were of illegitimate birth, 162 were professional beggars, 64 of them died in almshouses, 181 women lived lives of open shame, 76 were convicted and imprisoned for crime, and 7 were executed for murder. Prof. Peelman estimates that the descendants of this one woman within one hundred years have cost the state, in support of paupers and punishment of criminals, an average of $12,000 a year, or a total of $1,200,000."

And again:

"Jonathan Edwards was born in 1703. One thousand three hundred and ninety-four of his descendants have been identified, of whom thirteen were presidents of great universities, sixty-five professors in colleges and universities, sixty doctors of medicine, one hundred clergymen and missionaries, seventy-five officers in the army and navy, sixty prominent authors, thirty judges, one vice-president, three United States senators, several governors, members of Congress, framers of state constitutions, mayors of cities, and ministers of foreign courts. Fifteen railroads, many banks, insurance companies, and great industrial enterprises have been indebted to the Edwards family for careful management. Thirty-three American states and several for-

eign countries and ninety-two American cities and many foreign ones have been beautified by the influence of this family.

Here is what might have been written of him or his, had he not been enlisted on the side of right:

Max Jukes was born in 1720—seventeen years after the birth of Mr. Edwards. His descendants have been identified as follows: Three hundred and ten found homes in almshouses, three hundred died of want in childhood, four hundred and forty were viciously diseased, fifty notorious for immorality, seven murderers, many habitual thieves, one hundred and thirty convicted more or less often for crime. Not one of this man's descendants ever contributed anything in either wealth or character to the public weal; but on the contrary, each one is declared to have cost the public over $1,000, or all of them a grand total of $1,250,000."

Once more:

"A woman of criminal tendencies, who died in 1827, had given birth to several children, all of whom inherited her criminal traits. By following the records of her offspring from generation to generation, it has been found that, up to May, 1902, no less than seven hundred of them had been convicted of criminal offenses, and that thirty-seven had been executed for committing murder. The offspring of this one woman had, up to that date, cost the government about three million dollars for court trials and executions. And all this crime with costs resulted from one woman's thought, multiplied in her offspring."

Scientists tell us that the blood undergoes a chemical change every time one gives way to anger or jealousy. It is a known fact that mothers have thrown their children into convulsions and actually killed them by nursing them immediately after being greatly excited or angered. It is also a fact that a man whose body is permeated with nico-

tine often becomes the parent of an inebriate. Great God, if this be true, no one is fit to live, much less become responsible for another life, until he is made partaker of the Divine nature!

I once knew a woman who with her husband felt the call of God to preach, but rebelled because she disliked to move from place to place. In order to smother her own convictions and hinder her husband, she prayed that she might become a mother. Her request was granted and for about thirty years she lived "at one place" caring day and night for a helpless, slobbering idiot.

Yes, disobedience costs in dollars and cents, it costs friendships, it costs good health and long life. In fact, sin spells disease, disappointment and despair. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

IV. *Divine protection forfeited here and hereafter.* It is worth a great deal to have the protection of God through life, but it is worth more to be able to say with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." Yes, religion is a good thing to die by and if so it ought to be a good thing during the changing scenes of life. It is an awful thing to be exposed to the wrath of God.

Perhaps I am preaching right now to those who are constantly in fear and dread. Even while sitting here you may be restless and agitated. What about? Because you are fighting against God. Because you know you are not walking in past light and doing your whole duty. It may be a call to preach, as in the case of Jonah. Or it may be that while you were in great danger or a loved one was near death you promised God and your own conscience that you would obey. But you have lied to the Holy Ghost and taken something back that was laid upon

the altar of God. No wonder you feel guilty. No wonder you cannot look up and claim His protection for your property, your child and yourself. And unless you repent, this is only the "beginning of sorrows." If you feel like this now, what will you do when the lightnings of God's wrath are let loose? Even now the bloodhounds of justice are tugging at the throne to get loose and take vengeance upon your guilty soul.

Some years ago my wife and some other ladies were holding a meeting in Corning, Iowa. One day the city was terrified when on the far western horizon there appeared a strange funnel-shaped cloud swinging back and forth like the pendulum of a clock. As it came across the prairie, it twisted large trees off as though they were rye-straws. Houses were demolished, box cars tumbled about like toys, while boards, shingles and fence posts blackened the air. What was it? A western cyclone in all its fury. Business men and weak-kneed skeptics began to pray and plead for protection. How about these Christian workers? Two of them were walking home from the post office, feeling secure in God, when a large man (who was a Catholic) slipped up, and walking close behind them said, "I never opposed you good people as others have." What was he trying to do? Find a little comfort and protection in time of danger by getting close to these holy women.

O friend, when the storms of Eternity begin to blow and the terrors of impending doom seize men's souls, then you will want a place of refuge. Then you would be willing to give worlds to exchange places with those whom you have mocked and ridiculed. When the sky rolls back like a scroll and Jesus, with ten thousand angels comes riding upon the clouds with power and great glory, every eye will be riveted upon the King of kings and Lord of lords. The saints and redeemed of all ages will look placid and restful as they rise to meet their victorious Lord. But how about you, Christ rejecter? Methinks I see un-

saved children and loved ones who put off the day of their salvation! What are they doing? With blanched and petrified looks they are first seeking a place of refuge, then again, trying to get the attention of some lovely saint, if perchance he may have some influence with the Judge severe. But there is no bribing *now*. Every one has forgotten all others and is busily taken up with the all important thought, Where shall I hide? How can I escape the wrath of God? O sinner, what will you do in that day? It may soon be upon us. The signs of the times indicate it. Will you not break away now from every influence that hinders you? It may be you will have to break away from the very ones sitting by your side, but you must go the heavenly way single and alone with Jesus. You dare not wait for others, you cannot go with a crowd. Do not parley. The door will soon be shut! The blackness of Eternity's night may be settling down yonder. Flee for thy life; tarry not in all the plain. You may find refuge tonight in the Rock of Ages, in the wounds of your crucified Lord! Will you do so? He waits now to receive you.

"Vain man, thy fond pursuits forbear;
Repent, thine end is nigh:
Death, at the farthest can't be far:
Oh, think before thou die.

"Reflect, thou hast a soul to save;
Thy sins how high they mount
What are thy hopes beyond the grave?
How stands that dark account?

"Death enters, and there's no defence;
His time, there's none can tell;
He'll in a moment call thee hence,
To heaven, or down to hell.

"Thy flesh (perhaps thy greatest care)
Shall into dust consume;
But, ah, destruction stops not there:
Sin kills beyond the tomb."

## SERMON XVIII

## *THE DEATH OF THE SOUL*

Text: "The soul that sinneth, it shall die."—Ezek. 18: 4.

It becomes the duty of the faithful ambassador of Christ, to speak, not only of the glories of heaven, but of the horrors of hell; not only of the felicities of the redeemed, but of the torments of the damned. I am to speak to you tonight on the different symptoms of soul death, or how a soul dies.

It may be proper to notice the analogy between physical and spiritual death. The fact is, the soul, or "inner man," has at least five senses, as has the body. For instance, we read, "O *taste* and *see* that the Lord is good." Here we have soul-taste and soul-sight. Again: "Incline your ear, *hear* and your soul shall live." Here we have soul hearing.

We do not die physically, as a rule, until we have first paved the way; through exposure, overwork or intemperance, disease is given a foothold and place to begin its deadly work. There is death all around us; we take in millions of disease germs every day, but if our bodies are perfectly healthy we are immune and able to kill or throw off these bacteria, so that they find no place to begin operation. The poet Heber says:

"Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its peril every hour!"

Scientists tell us that a coin has millions of poisonous germs. They tell us that one fly is capable of carrying

seven million of these deadly creatures. Why is it then that we do not die off like rats, with the bubonic plague? Simply because we manage to keep up enough vitality to resist and overcome these infinitesimal foes. But finally, we weaken, succumb and die.

Here is a strong, healthy man, who has never had a sick day in his life. He cannot sympathize with those who are ill. But because of exposure or disregard to the laws of health, he begins to fail. The first symptom may be indigestion; then dizziness; then night sweats; then he is unable to stay at his place of business all day; then we see him reclining in the hammock on the front porch; then he is in bed part of the day; then he can sit up only long enough to have his bed made; then he cannot be up at all; then he cannot feed himself; then he has sinking spells; and lastly, his loved ones gather around his bed to see him gasp his last breath. Now it may have taken weeks or months for all this to have transpired, but finally the once healthy man expires.

In like manner we now desire to notice the process of soul death. I will mention five stages.

I. *Death to high and holy purposes.*

II. *Death to the checks of the Spirit.*

III. *Death to the voice of conscience.*

IV. *Death to good influences.*

V. *Eternal death of the soul.*

I. *Death to high and holy purposes.* In order to follow the analogy, let us begin with a *healthy* soul. This will take in those in the amen corner, including preachers and Christian workers. When these who have been in the forefront of the battle for years and sacrificed much—when *these* begin to let down and slacken their pace, soul paralysis sets in. With additional cares, or perhaps feeble-

ness of age, one may not be able to be so active in the work of the Lord as in other days, but *he need never lose the intense zeal and burden for souls.* If he cannot go as formerly, he can make up for it in some other way as in writing or holy intercession. It is so easy to feel that because one has been more or less successful, he can be placed on the honorary list and still draw full pay. It is so easy for one to conclude that since he has been so intensely zealous and self-sacrificing, he can afford to let up a little, and still be in advance of the generality of professed Christians. O brother, that was a sad moment when you came to this decision; when you obtained the consent of your mind to become an ordinary, second-grade saint. That was a sad turning point in your experience, when you were content to compare yourself with those around you; when you became satisfied with present attainments. This was your first step downward, and unless you can catch your equilibrium, you will end in disgrace and despair.

The history of many a man, who has fallen from a high pinnacle, can be written in two words, *arrested development.* He ceased to get new revelations from the skies; he ceased to have long seasons of communion with God. He ceased to be scrupulously conscientious in money matters, keeping promises and other "little things."

This was his first step toward hell. The arch deceiver watched for years to see the aggressive saint come to a stand still. From this moment be became less fiery, less self-sacrificing and more self-indulgent. Now he is prepared to come down from that high plane upon which he formerly walked. Those holy ambitions and aspirations to be an "extraordinary saint," as Whitefield prayed to be, no longer thrill his entire being.

II. *Death to the checks of the Spirit.* This is the second symptom of a dying soul. Up to this time the soul

has been quick to heed the slightest check of the Holy Spirit. But now as he begins to question the importance of "non-essentials," he fails to discern the gentle whispers and warnings of the Spirit. As the sensibilities become blunted and benumbed the soul fails to distinguish the voice of the Spirit from other voices. The clamorings of the flesh now become more tyrannical and demand attention. Little by little the sick soul weakens and loses its power of resistance. Oh, that such a one could once more arise, shake off the chloroform of hell and be master of himself and his surroundings! Thank God, occasionally, such is the case.

There are but few people who do not grieve the Holy Spirit more or less. Have you ever noticed while in conversation or when about to make a hurried decision, how true the Spirit was to check you? There was a time when you were quick to listen. There was a time when the Spirit got ahead of every one else and was first to call your attention to some unwise or inconsiderate thing; but now you can reason away former convictions and practice things which at one time would have shocked you. Friend, put on the brakes, for you are nearing the third mile post toward hell.

III. *Death to the voice of conscience.* After the soul is so far paralyzed as to be insensible to the gentle checks of the Spirit, yet the thunderings of conscience may still be heard. Though the conscience may be smothered and stabbed until it is heard no more, yet there are times when it will revive, stand erect and come at one, compelling him to throw up both hands and tell the whole truth.

Here is an instance of a stultified conscience: A few years ago, in Louisville, Kentucky, there lived an old, hardened sinner. His will had never been broken when a child, and of course he became more incorrigible as he

grew older. He fired boilers in a large factory and was so mean that no one would work with him. One cold day in November, a man who was on his way to Florida, stopped and asked for work. He was given the job of helping to fire boilers. After several days' work he and the old stoker had a quarrel and the stoker knocked him down with a poker. As he did not quickly arise, the old man examined him and found to his horror that the man was dead and his brains were oozing out upon the hearth. "What shall I do?" said he. "He is nothing but a tramp and will not be missed. I will crowd him into the furnace and that will be the end of him." He did so! But conscience revived and got upon its feet and went after him. Every time he opened that furnace door, two awful eyes of fire were staring at him. Every time he threw in coal, he saw two balls of fire. Finally he could stand it no longer and asked for a furlough of a week, to go to Washington, D. C. But the dark thing followed him and he went on to New York, then up into Canada, then west to Seattle, Portland, San Francisco and down into Mexico. He was absent four long years, until he thought he had about forgotten it.

Then he decided to go back home to old Kentucky. One day his former proprietor was surprised to see him walk into the office. "Well, well, old fellow, where have you been? We thought you were to be gone one week, and here it is about four years."

"Yes, I didn't treat you exactly right, but I never had seen much of the world and I got a-going and couldn't stop. Perhaps I can atone for it by asking for my job back."

"Sure, we have never been able to get any one to stick to it like you. Report for duty tomorrow night." He did so, and determined as he walked into the boiler room, that "old thing shall not get hold of me again."

With one glance of the eye he noticed that everything looked familiar, and especially that one furnace. In order to brace himself up, he fired all the others first, but, sure enough, when he came to the dreaded one, there those awful eyes of fire were looking at him again. He slammed the door, only to have the thing repeated every time he opened it.

Finally, one day, as he was sleeping in his bunk, his helper heard him mutter, "I killed him with the poker and threw him into the furnace." The man ran upstairs and called the proprietor who, when he came, heard the same: "I killed him with the poker and threw him into the furnace." "That explains," declared the proprietor, "why the murdered man never called for his wages." The old stoker made believe that the fellow was only a tramp and had gone on his way toward Florida. But tramps, as well as other men, usually want all that is coming to them.

An officer was called, who gently awakened the sleeper, saying, "You are my prisoner."

"What for, I pray you?"

"For killing a man with a poker and throwing him into the furnace."

"Oh!" he shrieked, "have you found me at last! Take me!! Take me!! Hang me, or throw me into the furnace, for I have been in hell four long years!"

Yes, sinner friend, it is hard to get away from conscience, and yet some do. Instead of you glorying in the thought that you perpetrated some dark crime in the past without being found out, you should feel fearfully alarmed. For, remember, the longer and more successfully you cover it up, the more it will pile up and gather "wrath against the day of wrath." It is to your interest to confess it, throw yourself upon the mercy of God and find refuge in the Rock of Ages. You can do so if you will.

IV. *Death to good influences.* God has done and is still doing all in His power to head us off and turn our feet from the path of hell. One of the saddest things that can be said of man is that he has the ability to so harden himself that he becomes *dead to all that is good.* Nothing appeals to him except that which is sensual and devilish. All that a good God can ordain and set in motion for his salvation is to no avail. He is wide awake to money making or pleasure seeking, but there is absolutely no response to the holy Sabbath, the prayer meeting, or the Bible. Yea, he can go farther and oppose family prayers, mock the people of God, and slander the servants of the Most High.

It is an awful fact that there are men walking all around us, loved ones near us, perhaps sitting at our tables, who are as dead to God and as hopelessly lost as a demon who has been in hell thousands of years. What are these souls doing? For what are they living? For what are they waiting? Simply living to help damn others and waiting to be eternally damned themselves. Not because God wills it, but because they *will* to be damned and God cannot help it. God and every human agency have to stand back and let the doomed soul rush madly on, closing his eyes to the light, his ears to the truth, and splashing his way through the blood of Calvary's Victim in order to make sure of hell.

V. *Death of the soul.* Oh, what a difficult task a soul has, to be damned. The pleadings of mother, the prayers of the saints, and the pangs of a dying Redeemer, all have to be met, spurned, and brushed aside, in order to make a bed in hell.

Surely,

> "Men dig deep,
> And run themselves out of breath,
> To overtake death."

Some have worked hard, early and late for many years, to successfully choke the voice of conscience, smother their convictions and resist the influences of the Holy Spirit. They have worked hard, and would not God be in their debt if He did not give them their hard earned wages? "The wages of sin is death"—they can be earned. "But the gift of God is eternal life"—it is a free gift, without money and without price. Will you have it? It is yours for the asking. Decide now.

Oh, the eternal joys or sorrows, the everlasting bliss or banishment, that hinges upon a simple choice! Which will it be? Be careful! Three worlds are anxiously looking on and you cannot afford to make the wrong decision! Choose now for Christ, and you will never be sorry! Heaven help you to act the way you will wish you had when the things of this earth are fading out of sight and eternity is becoming awfully real!

While God invites, how blest the day!
How sweet the Gospel's charming sound!
Come, sinner, haste, O haste away,
While yet a pardoning God is found.

Soon borne on time's most rapid wing
Shall death command you to the grave,
Before his bar your spirit bring,
And none be found to hear or save.

In that lone land of deep despair.
No Sabbath's heavenly light shall rise,
No God regard your bitter prayer,
No Savior call you to the skies.

Now God invites: how blest the day!
How sweet the gospel's charming sound!
Come, sinner, haste, O haste away,
While yet a pardoning God is found.

—DWIGHT.

## SERMON XIX

### *THE VALUE OF TRIBULATION*

Text: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

The original meaning of tribulation is to flail, to thrash; so that it would not change the meaning of the text if I were to read it thus: "In the world, ye shall have flailings, but be of good cheer, I have had mine, and will give you grace to bear yours."

God is trying to get us to heaven as cheaply as possible. "He doth not afflict willingly nor grieve the children of men." Some natures require more severity than others in order to wean them from the things of time and sense. Then, again, God permits more tribulation to come to some than to others, not so much because they need it, but because they are able to bear it, and thus He gives to the world, as in the case of Job, an example of patient endurance in the midst of suffering.

The Scripture says, "Unto you it is given in the behalf of Christ, not only to believe on Him, but to *suffer* for His sake." *It is given.* It is part of the program, part of the contract to have a certain amount of suffering. We need it; it mellows us; it ripens us; it broadens us. It brings us into a point of fellowship with our Lord.

We read, "That I may know Him and the power of His resurrection, and the *fellowship of His sufferings,* being made conformable unto His death." Phil. 3:10. And again, "Though He were a son yet learned He obedience by the things which He *suffered.*"

Human nature shrinks from suffering—shrinks from the cross. This is why Christ had to say to Peter, "Get thee

behind me, Satan," because when speaking of His crucifixion, Peter protested and said, "Be it far from Thee."

In the next verse Jesus said, "If any man will come after me let him deny himself and take up his cross [that which crucifies] and follow me."

I do not know why some natures seem to demand more trials than others. Whether it is due to the fact that they have more tenacity and stronger soul fiber than others and hence can bear more; or whether sin has played a greater havoc in wrecking and ruining them, and hence more sufferings and humiliations are necessary in order to get them through to heaven, I cannot say, but such is the case.

In Isaiah 28: 27, 28, we read, "For the fitches are not threshed with a threshing instrument; neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod."

"Bread corn is bruised; because he [the plowman] will not ever be threshing it."

Here we have three kinds of grain; one kind is quick to let go its husk or shell and will do so with the stroke of a rod. Another kind holds on more tenaciously and needs to be beaten out with a staff; but bread corn (wheat) has to be flailed out, or run over with a cart wheel.

It is strange that the chaff or husk—the very thing that at one time was its life and protection, now becomes a hindrance to its use and must be flailed, or beaten off. In like manner God has to wean us and thrash us loose from the comforts and consolations of our early experience.

There are three classes who have to do with this thrashing or flailing business.

I. *Those who fail.*

II. *Those who endure.*

III. *Those who rejoice.*

I. The first class is mentioned in Matthew 13: 21.

Here Christ was giving the parable of the sower and leaves the impression that only one-fourth of those who receive the pure, unadulterated truth, bring forth fruit to perfection.

Another place we read that He will bring the "third part through the fire" and a remnant shall be saved.

We hope that more than one-fourth of those who hear the gospel will get to heaven, but according to these passages, only about one-fourth who hear the truth preached in the Holy Ghost (not to say anything about the multitude who hear a milk and water gospel preached) will get an experience that will enable them to bring forth, "Some an hundredfold, some sixty, some thirty."

Christ distinctly says that the shallow ground hearer "received the seed," and anon *with joy* received it, "Yet hath he not root in himself, but dureth for a while: for when *tribulation* or persecution ariseth because of the word, by and by, he is offended."

It is a sad fact that the majority of people who hear the clean-cut truth preached, though they assent to it in their minds and many go farther and profess religion, yet there is no depth or stability of character about them. When the pressure comes—when misunderstandings come—after the inspiration and enthusiasm of the revival has died down they become slack in their duties, are tempted with others, and because of these things fall out by the way.

They say that they have backslidden, but the fact is, they never slid forward; they were never genuinely converted—they took up with a temporary relief and for the time being rejoiced, perhaps shouted, perhaps submitted to all the rules of the people of God and mingled with them, embracing their tenets and views, but for lack of depth they became unfruitful.

II. The second class who have to do with tribulation

are spoken of in Romans 12: 12. "Rejoicing in hope, *patient in tribulation.*"

In this class we find grace has taken a deeper root. We are told that they are "patient" in the midst of flailings and misunderstandings. This is an experience worth having though but few attain to it.

In Galatians 5: 22, 23, are mentioned nine graces of the Spirit. Three pertain to our relationship to God, three to our relationship to others, and three to ourselves, but the most sadly lacking one is that of "gentleness." How few people have this characteristic well developed in their lives. How few can bear contradictions and reproaches with patience, without the appearance, at least, of resentment; without giving a sarcastic reply when misrepresented.

Again we read, "He that ruleth his spirit is better than he that taketh a city." Yes, he who is able to rule his spirit and hold his tongue in times of pressure is better than he who can preach a big sermon, then get tried over a collection, or a crying baby. Do you know that there are but few people, even among those who make great professions, who can bear to be told their faults and take it patiently? The fact is you dare not speak to them, or you will immediately perceive in their conduct a disposition to retaliate. Unless you retract, or explain it all away the result will be a coolness toward you, or perhaps a loss of friendship. Now all of this is contrary to the Spirit of Jesus and is indicative of a defective experience, not in sanctifying grace, but in saving grace.

I wonder if this is not the reason why comparatively few people get the fiery baptism with the Holy Ghost. Is it not because they do not live clearly justified long enough at one time to be proper candidates for the second work of grace? They give way in spirit, if not in word and conduct, which means the forfeiture of the Divine favor. God bless you! Don't you know that you need not scold

around home, get red in the face and make it unpleasant for others in order to incur guilt and condemnation? All you need to do is to *give way in spirit* and allow your heart to harbor ill-will and prejudice in order to lapse back into a state of ill favor with God.

This is the great weakness of the modern holiness movement. Too little is made of justifying grace. The standard is too low. People are allowed to believe that they can give way to murmuring, complaining, faultfinding and backbiting, and then on top of all this, come forward and in one service seek and obtain the experience of holiness. It is false! They simply get reinstated and restored to their first love.

The difference between justifying and sanctifying grace is that in justification we get *complete victory over everything;* over every temper and habit that formerly brought us into bondage. *We are overcomers.* Like the disciples before the day of Pentecost, not only the devils, but our own devilish tendencies are subject unto us because of the nature of Christ within. But in sanctifying grace, we not only have victory *over* everything, but we get complete deliverance *from* everything—from the inward stirrings of the carnal nature, from the unhallowed sensations that stir, though but for a moment, and are then subdued and brought into captivity.

In justification we get something we never had before; we get all the graces of the Spirit, while in entire sanctification we get rid of that which we always had. In justification we get a peace that passeth understanding; in entire sanctification we get a peace that passeth *mis*understanding. We pass right by the things that formerly affected and annoyed us.

And now, my dear hearers, how is it with you? Do you have that grace that enables you to be *patient* in tribulation? Grace that enables you to hold still and answer

never a word when insulted and abused. If so, you have great reason to rejoice, for you are a good candidate for a better experience.

III. And this brings us to the third class, viz., those spoken of in Romans 5: 3, "Not only so, but we *glory* in tribulation also." This is the climax of Christian experience. He who has this experience, he who can *"rejoice evermore and in everything give thanks,"* yea, he who, as Wesley says, *"sees God in everything and cheerfully embraces it,"* he is well nigh omnipotent! Such a one is a puzzle and an enigma to the world and the devil.

If you have this experience, you will not necessarily be exempt from sorrow and trouble of various kinds, but you will have the ability, yea, the adaptability to turn it all to your account and the glory of God. It is this that confounds the skeptic and silences the guns of hell.

How remarkable to see an individual who at one time went down under the artillery fire of criticism and misunderstanding, but who now is able, like a beacon light, like an impregnable fortress, not only to patiently *endure* all that wicked men and devils can inflict and a merciful God permit, but who now is able to *glory and rejoice* in the midst of the fiery furnace! Yes, who like the three Hebrew children, harness up the flames of hate, affliction and tyranny, compelling them to simply burn off the bands that bound, thus defeating the concerted schemes of earth and hell, and making the devil ashamed that he ever had anything to do with him.

Man might be likened to a bar of steel, worth in the rough, $5.00. But this same bar of steel can be made into horseshoes and bring $10.00. When put through another process and made into knives it is worth $200.00. When toughened, beaten and tempered and made into needles it is worth $6,000.00. Put it through another

and severer process and make it into mainsprings, and now it is worth $200,000.00. But it reaches its climax when made into hair-springs and brings $2,000,000.00. Now it is worth sixty times the value of the same weight in gold. Think of it! A rough, old sinner kneels at the penitent form and after giving himself to Christ the wonderful transformation begins and finally he walks off with God, keeping step as accurately as a regulator keeps time to the second. O, brother, do not be content to be rated with horseshoes or knife blades. Insist on being your best for God. He sees wonderful resources and possibilities in you if you will only submit to the Divine process. Will you do so?

"*And not only so.*" This means an addition to what has already been said. And what has already been said? We are told that "we have access by faith unto this grace wherein we *stand.*" *Standing* grace is nothing more than justifying grace, though superficial teachers teach otherwise. Yea, in addition to this grace wherein we stand, and rejoice in hope of the glory of God, *we glory in tribulation also.* We outwit the devil. We defeat him at his own game, if you please. We rejoice, not because of ill happenings and provocations, but because all the chafings and questionings against the Divine Providence are gone.

When a young man I worked in a blacksmith shop. In case I desired to draw out a heavy piece of iron and make it into a useful implement, I took the large tongs and seizing the iron, plunged it into the furnace and after heating it to a white heat brought it out upon the anvil. Then calling to a helper I asked him to take the sledge-hammer and strike for me. With one hand I held the iron and with the other used a small hammer. To an onlooker it might appear as though I was simply playing with the small hammer and making the helper do all the work. But no, he does not know where to strike only as the

little hammer indicates the spot. The little hammer was also used to indicate when to stop striking, by a gentle tap upon the anvil.

In like manner the Lord deals with us. In the first place we are too crude and crusty for Him to use, hence He is compelled to resort to the beating process. First He plunges us into a furnace of affliction or misunderstanding. Next He calls upon the devil or some opposer to strike for Him. Of course they are always glad to accept for they have been waiting a long time for this opportunity. Our blessed Lord, however, always reserves the right to hold the tongs, and give the gentle tap the moment we have learned our lesson. Were it not that He keeps a steady hold on us we would never survive. Thank God the devil never gets the tongs. He cannot get through the hedge and touch a saint until he goes to headquarters and gets permission.

Again we read, "He will give *grace and glory*: no good thing will He withhold from them that walk uprightly." There are many saints who have grace sufficient to keep patient under all circumstances, and this is remarkable, but God purposes to give not only grace, but *glory*, and this is what is so sadly lacking among the generality of professed Christians. It is the glory, the anointing, the holy unction, that makes sinners feel cheap and little. Oh! that you had more of it. If you had, more people would "run unto thee because of the Holy One of Israel, for He hath glorified thee." You would then not only be a rebuke to worldlings and compromisers, but a living and glorious invitation to come to Jesus.

Brother, sister, just in proportion as you lack this glory, you will be a hindrance to the cause you represent. Sinners will not give up their worldly pleasures until they see something in you that far eclipses and surpasses their transient joys.

"Still nigh me, O my Savior, stand,
And guard in fierce temptation's hour;
Hide in the hollow of Thy hand;
Show forth in me Thy saving power;
Still be Thy arms my sure defence,
Nor earth nor hell shall pluck me thence.

"When darkness intercepts the skies,
And sorrow's waves around me roll,
And high the storms of trouble rise,
And half o'erwhelm my sinking soul;
My soul a sudden calm shall feel,
And hear a whisper, 'Peace be still!'

"Though in affliction's furnace tried,
Unhurt on snares and death I'll trade;
Though sin assail, and hell, thrown wide,
Pour all its flames upon my head;
Like Moses' bush I'll mount the higher,
And flourish, unconsumed, in fire."

Note: By request the above three sermons have been reprinted with some changes from Vol. I.

## SERMON XX

### *A LAST MESSAGE TO THE CHURCH*

Text: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3: 11, 14, 17.

The Apostle is here giving his last and most important message to the Church. When a man is about to be crucified with his head downward, he will not use idle words. What he says will be to the point and worth remembering and repeating. Peter is a very practical preacher and puts first things first. Perhaps he is sitting on an eminence,—The Mount of Olives, or at least in spirit was peering out into the future, for here in a few verses he uses the words "seeing" and "looking" six times. He now proceeds to give three admontiions.

*I. Be Holy.*

*II. Be Diligent.*

*III. Beware.*

I. "Seeing that all these things shall be dissolved"—BE HOLY! Holiness, in doctrine and practice is the central truth of Christianity. Yea, it is the biggest and best thing in the world. It will outlive everything else. I do not mean a profession of holiness, or mingling with holiness people. This is cheap and sad to say a lot of cheap professors bring reproach upon the cause. But he who has

the real experience in his *heart*, will outlive and finally outrank the other fellow who has a lot of money and knowledge in his *head*.

Churches are made up of individuals. Let us contrast two cases, say two young preachers. Here is Brother A—. He is gifted, well dressed and can pass in any society. He is tactful, popular, and in constant demand. He is "safe and sane" and knows how to preach holiness straight, or on other occasions preach it so as to give no offence. In short, we hear it said, "If he keeps humble, he is a coming man and will fill important positions in the church."

Here is Brother B—, just the opposite. He does not have any special natural gift. He is a good plodder, but it is doubtful if he will ever overwhelm by his eloquence or strong personality. He is not recognized as "one of our representative men." He does not stand in with Church bosses, or politicians. He is not sought after to deliver spicy, after-dinner speeches, or baccalaureate sermons. But one thing we must say about him: He has *more* than a profession. He is more than a holiness man; he is a holy man. He never acts important on the one hand, or miffed on the other. He always keeps sweet in spirit whether noticed or unnoticed. In short, nothing ever gets him out of fix; he is deeply rooted in God.

Now, history and observation have proven that this second young man will stand the wear and tear better and longer than the first. He will tower in strength and influence long after his bright collegiate has landed on the scrap heap of broken down popularity. Yes, nothing will live so long as Bible holiness. Nothing is so important to outgoing missionaries, or evangelists. Nothing will survive poverty, or luxury like a heart experience. It will require this to withstand a compromising age. Friend, whatever you do, put this first, die out to the bottom and wait till the clear witness comes, then go forth to preach

it and live it. In after years, (yes it may require *years,* but as sure as you *get* it and *keep* it) the world will hear from you.

Right here let me further say: Never let yourself pull off in spirit and become distant toward the bright, popular young fellow. Rather love and pity him all you can, for, as a rule, he will not remain with the humble people long. He may remain as long as he is fondled and noticed, but when reverses come he will fail. Methinks I see Satan now chuckling a fiendish delight over the oblivion of this young man down the road a few years hence.

II. "Seeing ye look for such things, *Be Diligent!*" Be active! Be aggressive! The Apostle knew that we were lop-sided and the tendency was to swing from one extreme to another. Hence, he felt inspired to say that while *Holiness* is the paramount issue, *Diligence* is so closely related that they are inseparable. In other words do not magnify the one and minify the other.

Let any one give himself up fully to the thought of being holy and "separate from sinners," and the tendency will be to become secluded—sometimes too much so. Peter's thundering appeal, "*Be Holy,*" has scarcely ceased reverberating in our ears, until a second peal is heard—"*Be Diligent*"! He is trying to drive home in quick succession, not only the thought of *purity,* but *activity.*

After Pentecost the saints settled down in Jerusalem to enjoy themselves. This was not the Divine plan and God permitted "a great persecution" which scattered them. And "they that were scattered abroad went everywhere preaching the word." Purity, *then* activity!

What was the great mistake of the early Catholic Church? In their efforts to be holy, the priests and monks secluded themselves in monasteries where they fasted, suffered penance and read prayers. O, that some one had

arisen to the occasion and stirred them out among the common people.

Yes, it is too bad that as individuals and churches we are lopsided. We stress one truth out of proportion with another one of equal importance. We adopt one form of church polity to the total exclusion of all others. We denounce some things bitterly, then later, adopt and fight for them.

Let us look for a moment at two distinct holiness churches: Here is one which takes more or less satisfaction in the fact that for more than half a century she has succeeded fairly well in holding to her "original standard of purity, simplicity and power". (Rev. B. T. Roberts declared that no church had ever been known to do this longer than one generation—about forty-five years). What has been her secret? Answer, *Seclusion!* Separation is positively essential to deep spirituality. But even here, is there no danger? A secluded ministry, or membership has a tendency to bigotry and sectarianism. It is easy to be orthodox and yet be void of fire and aggressiveness. It is quite an art to take the narrow way to heaven without becoming narrow and contracted in spirit and vision.

Here is another church that in a few years has eclipsed the first in point of membership and undertaking great things for God. What is *her* secret? *Diligence!* This is necessary if one would hold his own and take new territory. But is there no danger here? As a rule an aggressive man must be sociable and a "good mixer." But hark! It was said of Ephraim, "He hath mixed himself among the people." What else? "He is a cake not turned"—half-baked. What else? "Strangers have devoured his strength and he knoweth it not." Too many strangers, with strange notions ruined Ephraim and will likewise secularize and compromise any movement.

Hear the advice Adam Clarke gave to young preach-

ers: "Go out as little as possible to eat and drink. Why is the positive command of Christ on this head so generally disregarded? 'Go not from house to house.' (Luke 10: 7.) The acting contrary to this precept has often brought great disgrace on the gospel of God. Stay in your own lodgings as much as possible that you may have time for prayer and study. I have heard pious people (who received the preachers of the gospel into their houses) remark that they always found that preacher to be 'most useful who kept most in his closet.' Seldom frequent the tables of the rich or great. If you do, it will unavoidably prove a snare to you: the unction of God will perish from your mind and your preaching be only a dry, barren repetition of old things.

"Visit the people and speak to them about their souls as often and as much as you can: but be not at the mercy of every invitation to go out for a morsel of bread. If you take not this advice you will do no good, get no good, and utterly evaporate your influence.

"Shun tea-drinking visits; these in general, murder time and can answer no good purpose either to your body or soul. Thirty-seven years ago I met with Mr. Wesley's Letter on Tea. I read it and resolved from that hour to drink no more of the juice of that herb till I could answer his arguments and objections. I have seen that tract but once since; yet from that day until now, I have not drank a cup of tea or coffee. For these things I mostly found a substitute in the morning; and when I could not, I cheerfully went without breakfast; and in their place, I never took anything in the evening. By this line of conduct, I have not only joined hands with God to preserve a feeble constitution, but I can demonstrate that I have actually saved several whole years of time which otherwise must have been irrecoverably lost; and perhaps my soul with them. For I have often had occasion to observe, that tea-

drinking visits open the floodgates of various temptations. How can these exclaim against needless self-indulgence and waste of time who go out on such occasions in the evenings! It is a mystery to me which I never wish to be able to unravel, how men can act in this way and preach afterward! I have often wondered that this matter is never spoken of to the young preachers when they are admitted. But who can, with propriety, warn them against this evil? Only those who are guiltless—and where are they?"

III. "Seeing ye know these things, *Beware!*"

The apostle argues to a conclusion, telling us it is not enough to *Be Holy* and *Diligent* but if we would be symmetrical as individuals or organizations, we must *Beware* of certain dangers. I do not know what he had in mind, but permit me to mention at least three such dangers.

1. Beware of *Contention.*
2. Beware of *Compromise.*
3. Beware of *Covetousness.*

1. Beware of a *contentious spirit.* This is an age of contention and strife. It is in the air. It is not only to be found in politics and commercial life, but among the people of God. This is what occasioned the schism at Corinth. One says, "I am of Paul. I like deep theological truths. I enjoy masterful reasonings. Give me Paul and you can have all the rest." Another says, "I like eloquence. I enjoy hearing a man who can stir the emotions and have the whole congregation in tears—Appollos is the man for me." A third one speaks up and says, "I take to practical things. I want a preacher to get down to where we live. Give me Cephas." A fourth one declares, "I know no man after the flesh. The Bible is my discipline; away with man made organizations, I am of Christ,"—a no-sect.

It seems almost impossible to be properly balanced. In order to be considered loyal to one's own mission, or church, he must be more or less biased against others. "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Not only do we find a lack of co-operation between "*Us*" and those of "another fold," but inward disunion exists among those of the same fold. If the devil cannot get us to fellowship the world and worldlings, he seems pleased when we break fellowship with each other.

Your servant has evangelized for more than thirty-five years, in nearly every holiness movement under the sun and I am sorry to say the chief hindrance to a revival in most places is this very thing—lack of reciprocal love one for another.

Friction and factions always begin on the inside. It is impossible to start a fuss until there is first a break of fellowship on the inside. No one ever speaks a word, nods the head, or shrugs a shoulder which reflects upon an absent one, until he has first nursed a sore feeling on the inside. "The words of his mouth were smoother than butter, but *war was in his heart*."

Remember this, no one is better than his thoughts. This is the real man regardless of his appearance. "As he *thinketh* in his heart, so is he." Here is where all sin begins. Long before a girl has lost her virtue, or a boy becomes a thief, or a preacher has pulled off from his brethren, they first harbored and planned the thing on the inside. See to it then that you never allow a distant, or independent feeling to lodge in your bosom over night. If you cannot get enough grace to disregard and rise above offences, do the next best thing—Go and talk the matter over in a brotherly way, *then forget it*. Even enemies admire those who are magnanimous enough to do this.

Wesley said, "Beware of tempting others to separate

from you. Give no offence which can possibly be avoided; see that your practice be in all things suitable to your professions, adorning the doctrine of God, our Savior.

"Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Beware of impatience of contradiction. Do not condemn, or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you whether in a great thing or a small.

"O, beware of touchiness, of testiness, not bearing to be spoken to, starting at the least word; and flying from those who do not implicitly receive mine, or another's sayings. O, beware of anything tending thereto. Expect contradictions and opposition, together with crosses of various kinds."

2. Beware of *compromise.* This is a policy age, an age when people can easily set aside former convictions in order to receive recognition and avoid ostracism. Thousands of preachers and pilgrims are not as plain and humble as formerly. They have gone back on past light and "built again the things which they once destroyed." Paul says, he who does this makes himself a "transgressor."

It does not require much compromise on your part to make worldly minded people feel easy in your presence. A very little thing in dress, or conversation will bring about a feeling of fellowship. A straw will show which way the wind is blowing more accurately than a telegraph pole. It is too bad that now-a-days many ministers look and act so much like worldlings that it is hard to tell them apart. O, beware of lowering the line fence between you and the world.

3. *Beware of Covetousness.* This is a subtle foe and is especially the sin of old age. Young people have their dangers. Sad indeed if after they steer clear of this or that pitfall, then in later years they fall into the blighting sin of covetousness. Brother, you may be affected and not

aware of it! More than likely you call it "economy" or "precaution" against a "rainy day." But, the fact is are you not continually scheming, (sometimes on Sunday) how you can save here, or make a little there? Instead of having precious seasons with your Bible, morning and night, do you not find more delight in thinking about finance? Come now, let us be frank? Do you not have enough income without further accumulation, if need be, to keep soul and body together? If so, why do you slave and act stingy as though you were about to land in the poor house?

Wesley had three rules: 1. Make all you can. 2. Save all you can. 3. Give all you can. He said if it was found that he was worth more than five pounds ($25.00) when he came to die, everyone should put him down as a thief and a robber. When the end came he had a little over twenty dollars, and yet during his life he gave away more than $150,000. What a rebuke to many today who call themselves Methodists. He said, "You will not get credit for a single penny that has passed through your hands except that which has been used directly, or indirectly for the furtherance of the Gospel. Moreover, every penny found in your possession which has not been thus used will be a swift witness against you in that day." O Brethren, don't argue, or justify yourself, but take these words to heart.

This grasping spirit has not only gotten into the front pews and on the official boards, but into the pulpit as well. Preachers regret (?) to hand in their resignation and move from one conference to another, or from one church to another. They say they feel called to a "larger field of usefulnss," but incidentally it is a larger purse that effects the change. Some preachers with the "sore throat," or a "nervous breakdown" can easily cease their activities in soul saving, but at the same time be intensely active in

painting, paper hanging, building houses, talking real estate and selling worthless stocks in this or that concern. There are literally thousands of these floating derelicts all around us, enough to bring the wrath of God upon the entire country. Occasionally there may be a legitimate reason, but as a rule it is lack of vision, cooled off holiness and accursed covetousness.

Not only are inactive preachers guilty, but many of the so called holiness evangelists know where to get the best picking. Some of them are not in a revival five days before they become anxious and inquire, "How are the finances coming on?" If they do not get a certain amount they manifest displeasure. They seem to always want "a little more," for "extra car fare," or hotel bills. God help us! What are we coming to when the precious Gospel must be commercialized and every man must have his price?

We wonder why it is hard to see great revivals, as in former years, when there are those sitting on the front seats worth from ten to fifty thousand, who do not begin to give their tithe. Many times poor washer women and day laborers give more than these misers. I have noticed it time and time again that the children of these grabbers are not only unsaved, but do not care to associate with old time preachers and pilgrims. No wonder! The curse of God is on them! In addition to all this these parents are helping to damn their godless offspring deeper in hell, by leaving to them all, or most of their property, and the cause of God goes languishing. O what a day of reckoning is ahead!

Another thing! We frequently elect to the annual and General Conferences men of "means," or "brains," rather than those of deep piety. What is the result? Church politicians get into the saddle, eat in diners, ride back and forth in pullmans and spend the hard earned money of

humble saints, while God looks on and says, "The priests bear rule by their means; and my people love to have it so, and what will ye do in the end thereof?"

"For this ye know that no whoremonger nor unclean person, *nor covetous man who is an idolater*, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5.

God of Love, who hearest prayer,
Kindly for thy people care,
Who on thee alone depend:
Love us, save us to the end.

Save us, in the prosperous hour,
From the flattering tempter's power;
From his unsuspected wiles;
From the world's pernicious smiles.

Men of worldly, low design,
Let not these thy people join,
Poison our simplicity,
Drag us from our trust in thee.

Save us from the great and wise,
Till they sink in their own eyes,
Tamely to thy yoke submit,
Lay their honor at thy feet.

Never let the world break in;
Fix a mighty gulf between;
Keep us little and unknown,
Prized and loved by God alone.

Let us still to thee look up,
Thee, thy Israel's strength and hope;
Nothing know, or seek, beside
Jesus, and him crucified.—CHARLES WESLEY.

# PART II

## CHAPTER I

### A BRIEF SKETCH OF THE AUTHOR'S LIFE

BY HIS WIFE

It was in a cold December, near Vandergrift, Pa., more than fifty-five years ago that a tiny, insignificant little fellow startled every one in the house by his cries for help. For there he was—a pitiful looking creature who had just entered this world without a thread of clothing upon his back and without a friend so far as he knew. Everybody seemed anxious to work to his interest, however, for his father put more logs on the fire and the neighbor women ministered to him in a most kindly fashion.

At that time he did not know what all the fuss was about as he could not see anything to cause so much excitement. Finally they got his poor little shivering form all dolled up in some garments that had been discarded by the previous generation and he fell off into a sound sleep.

He cannot remember much that happened after that unless it be that as time went on people did not pay much attention to him, except as he cried and then sometimes he had to work at it a long time before he could get what he needed. His mother was overtaxed caring for seven children, keeping house and doing a man's work in the field.

Though some of the people did not advocate woman suffrage yet we have never heard any of them say a word against his mother's encroaching on man's sphere of activities though nine children were the sufferers.

There were only two rooms in the log house besides the attic where the children slept. They had none of the latest improved patent ventilators—did not need them, as they had plenty of fresh air coming in through the cracks between the logs. The children did not need to go out doors to make snow balls. All they had to do was to reach out of bed in the morning and find a drift of it on the floor.

Elmer Ellsworth's people were so poor he did not have much scientific care. He just "growed up." True, as he grew older he got his share of whippings, plenty of pork, beans and sauerkraut, but as for being fed by the clock in his infancy, his mother did not know much about that. Indeed it is not known that he had many real baths after he was weaned, especially if he had to take them himself. But he should be given credit for being methodical to the extent that he bathed regularly once a year in the mudhole of the creek on the fourth of July.

Though poor, there were some things his parents did believe in and those were piety and family government.

For some time "Ragged Elzie" bid fair to becoming a good man, but because of ostracism and evil associations he became a wild, reckless boy and broke his parents' hearts.

But one day to the surprise of all, he came bounding into the Kingdom of Grace just as exuberantly as he had been born into his father's family. Though but sixteen years of age his entire life was changed. From a disobedient boy, ruled by a temper unequaled perhaps by any in the country, he became as docile as a lamb and his pleasure loving mind was exchanged for one that craved the means of grace.

He at once began to develop lofty ambitions to bless the world though as yet those ambitions had not become definitely formulated. His heart was fired with devotion and on many a cold winter day he crept off into the barn and knelt in the hay mow, or behind the cornfodder to pour

out his boyish heart in earnest prayer and sweet communion. Sometimes his heart became so enthused with revival zeal that he leaped to his feet exhorting like a house afire, most earnestly beseeching the corn stalks and hickory logs to get religion at once before it was too late. He did not know at that time that he was taking his first lesson in preaching and that later on he would have to exhort people who would be as hard to move as hickory logs and as dry as corn stalks.

Well, I cannot say as to the number of converts only it might seem to some that at least the horses and mules closed in with the offer of mercy for their dispositions were likely improved after Ellsworth's conversion.

Feeling a desire to win souls he broke the news to his parents who allowed him to secure a job in the iron mills, at Apollo, Pa., that he might earn sufficient to pay his car fare out West, where he hoped to prepare himself for the ministry. A bit of his experience we now give from *"The Ups and Downs of a Pioneer Preacher."*

## CHAPTER II

### STRUGGLE FOR AN EDUCATION

Enters College—"Bachelor's Hall"—Loses the Fire—The "Close-Class Meeting"—The Outcome.

*Not slothful in business; fervent in spirit; serving the Lord.* Rom. 12: 11.

The education of our youth is becoming a great problem to conscientious parents. The fact is, in most of our public schools the morals are so corrupt that they poison the mind of a child before he is ten years of age. The writer has personal knowledge of a little girl (daughter of prominent holiness parents) who came home one evening from school and said, "Mama, I've got a beau." Then to clinch it, continued: "You know you said I could do as the other girls when I was ten years old, and I am ten today." It is hard to say which of the two, the mother or the child, needed the severer rebuke. No wonder John Wesley said, "You might as well send a child to the devil as to send him to the public school."

This is an alarming condition of things, but what is more, is that many of our religious schools seem little better. Can this be proven? Let us see! Every unbiased mind who is in a position to know will admit that many of these so-called holiness schools are not pronounced against the first approaches of fashion, foolishness and flirting. Is it not too often the case that after a term there, a young person returns home more capable than before of reasoning away past light and convictions; or, worse still, professing a tame, sickly type of religion? If he were formerly very conscientious along the finer lines of holy living, the tend-

ency is to broaden him and rob him of his original, heaven-born views. The result is, he would rather mingle with semi-worldly holiness people than the despised few, and he is wont to criticise the old-fashioned saints as being "back numbers" and not "up-to-date."

Most young people are not able to withstand the subtle influences of "backslidden respectability." And when they see the teachers given to more or less worldliness and formality, yet amiable and refined, it is natural to pattern after and quote them rather than those who are a terror to evil doers.

Of course this is not the case in a non-religious school. *There* a young Christian soon becomes a "speckled bird" and every one knows his position. It may mean isolation or persecution, but this will put him on his guard and develop sturdiness of character more than a compromise spirit. The fact is that sooner or later he must rub against and grapple with the spirit of this old world, and the sooner he (through grace) masters it, the sooner he will amount to something.

True, the means of grace and good influences must not be discounted, but on the other hand if the martyr stuff is in a youth he is bound to succeed though in a non-religious school or community. His feet may be knocked from under him once or twice, but up he will get, not to fall over the same thing again. He who is dependent upon favorable circumstances to succeed on any line will always be a weakling. Hence, unless a student maintains a fixedness of purpose to withstand open wickedness on the one hand and compromise on the other, he will surely go under, whether in a public school or holiness college. As the writer has had a little practical experience along this line, he trusts he does not speak unadvisedly.

After earning enough to go West, I for the first time, bade good-bye to home and friends. A day and night of

travel brought me to the city of Wheaton, Illinois (twenty-five miles west of Chicago, where preparations were begun for that long-cherished education. In order to lessen expenses four of us preacher boys kept "bachelor's hall" the first year. One got breakfast, another dinner, I supper, and a fourth one washed all the dishes. In this way we were able to live at the rate of from thirty-five cents to $1.50 a week and grow fat. My first recitation came at 9: 30 a. m., hence it gave me five hours (from 4 a. m. to 9 o'clock) for manual labor; then another hour in the afternoon and all day Saturday.

I always kept several small jobs ahead for slack times, and averaged from $2.00 to $6.00 a week. The studying was done at night, sometimes 11: 30 finding me poring over my books. The other boys could not understand why they could not get work while I had more than I could do, but the secret was in leaving white cuffs at home and going prepared to take anything I could get. Sometimes I got the promise of only an hour's work, but went at it with a relish and frequently got in a day or more at that same place. Any kind of work was solicited, such as gardening, whipping carpets, mowing lawns, trimming trees, sawing wood, unloading cars, cleaning out cisterns and sometimes other very unpleasant work, but I was determined to make the best of it and not let my father borrow money or sell a horse or cow, which would have been gladly done that he might assist me. I declared that if a boy at the age of seventeen could not educate and care for himself, he was not worth educating.

The following summer I traveled in Iowa, and made good money, but when I returned, with all expenses met, I had less than five dollars to apply on another year's expenses. What should I do; back out, write home for help, or buckle into it again for another year? The members of the faculty advised me to stick to it and accord-

ingly I did, went through, passed every examination, and came out in the spring with ten dollars in cash, more clothes and better health than ever in the past. I speak of this simply to encourage others to master every difficulty, surmount every obstacle and insist on getting through the world without begging, or selling principle. There is an honest way to succeed. I could have borrowed money without interest from the college fund as others did, but I declined.

I now wish to speak of my struggle against the encroachments of a worldly, popular spirit in school life. I found this a first-class place either to grow in grace or to lose the fire. During the first year I succeeded in keeping on top, though of course I was more or less isolated. The next year different tactics were employed and I found myself being complimented and sought after. Unconsciously I succumbed and lost the keen edge which previously had made me a constant reproof to worldlings and compromisers. I tried to console myself with the thought that I had just gotten out of a little narrow rut and was now merging into a broader field of thought and usefulness. Nevertheless, some of the students said, "You do not get us under conviction as you did the first year." I continued to take active part in and lead religious services, and one Sabbath morning, walked to Glen Ellyn, two and one-half miles, where was a little white church, and after entering, found myself in an old-fashioned close class-meeting. Some of those who were questioned became angry and answered back, while others left the house. I thought to myself, "This is a hot meeting, but I will not leave, nor resent, but meet the issue." So I arose and said, "I doubt if my experience will stand close questioning. I am saved from all outward sin, but have been attending school, and little by little have come to live on the same plane with those around me. Now I am going to the altar and would like to have you

pray with me." This broke up the class-meeting, and while two or three old saints knelt around me hitting me on the back frequently, I consecrated to walk in past light and it was but a little while until the old-time joy and holy boldness were mine again.

I remained that year and kept on top of public opinion. The next summer I entered evangelistic work and did not get back to Wheaton again. It was several years before I visited the place and when I did, I naturally inquired what had become of my old collegiates. One had died from the effects of bicycle racing, another was clerking in a little grocery store, another was driving a bakery wagon and still another was preaching for the Congregationalists. These were the same young preachers who ridiculed me for dressing plainly and casting my lot in with the holiness people and the most despised crowd at that—"The howling" Free Methodists.

Well, what had become of the young crank? God forbid that I should boast, but in the same length of time that would have required to have completed my course, He gave me a number of successful revivals, from which he called some to preach the gospel here and in foreign lands. The fact is, instead of "preaching to empty seats," as they prophesied, God had enabled the writer to see more, travel more, preach to larger crowds and get more souls saved than all these young student preachers put together. Did it pay to take a radical, pronounced stand for God?

Each student had high ambitions to make a mark in the world, not knowing that the best and quickest way to do this was to get the fiery baptism, then "cry aloud" against every form and phase of sin. It may mean rocks, bullets and jails as it did in my case, but it is a sure way to make the world feel that you have an existence for good.

## CHAPTER III

### PECULIAR COVENANTS

"Never Pray for Money"—Sunday Mail—Taking Subscriptions on Sunday—Reading the Word.

*Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Deut. 29:3.*

God may lead us into special covenants for various reasons. First, in order to commit some special charge to us. Second, to fortify us against danger or disobedience. Third, to test or strengthen fidelity in us or others. If He sees fit to lead one to make a covenant peculiarly hard and self-sacrificing, it is not because He arbitrarily delights to do so, but perhaps because some need severer measures than others to get them through to heaven. Or it may be that God wants, even in this loose age, examples of fidelity and integrity. Sad that sometimes He has to search before He can find those who are made of martyr material and able to stand the pressure. The more we renounce for Jesus' sake, the more we get in return; so do not pity those who give up and suffer more than others; they are rather to be envied. While God has no favorites, yet there are a few who die out to all things but His glory, and to such He is pleased to reveal His secrets.

There is a vast difference between having a good time in secret prayer, and entering into a special covenant with the great God. The fact is, covenants are, as a rule, few and far between, while glorious seasons of communion with our Lord should be daily. It may require the latter to prepare the way for the former. Daniel fasted and prayed twenty-one days and then God revealed to him wonderful

things that those who were with him could not see. Sometimes, upon one word whispered to the soul, hang untold events for weal or woe.

I will speak of a few such occasions when words of special interest and meaning were secretly spoken to my heart.

When we first opened up mission work at Atlanta, expenses were high, and we were without any income; this drove us to our knees. While others were asleep, the writer was wrestling in prayer sometimes to nearly midnight. It generally required a good part of the time to first pray through for finances, after which the way was clear to prevail for souls. One night while thus praying, the Lord very kindly but positively laid His hand upon my mouth and said, "Never pray for money again; see to it that you keep tender in spirit and burdened for souls and I will do the rest, and see that you have all you need." I said, "All right, Lord; I take Thee at Thy word." This was so real and made such a profound and lasting impression upon my mind that ever after, when we have been embarrassed financially and I have started to pray about it, I have been reminded of that contract and instead of praying for money, I looked around to see if I had become harsh in spirit or careless in the practice of self-denial. As soon as I had renewed my covenant and had a season of breaking up before God, invariably finances began to come in. I have proven this time and again.

Another covenant was that of not sending out mail at such a time in the week that would necessitate its being handled on the Sabbath day, excepting such as must cross the seas or otherwise cover seven days to reach its destination. Many times when tempted to break over on account of the work of God, or when hundreds of dollars were at stake demanding an immediate reply, I have found that by waiting till the following Monday, God in a very special

way has protected and cared for results. So much so that had I become fearful and set aside this covenant, I would have been the loser and matters of vital importance would have suffered. "He that believeth shall not make haste."

Another covenant was that of taking subscriptions for my paper or selling song books on the Lord's Day. Frequently at camp meetings and conventions, people who have lived in the country or at some distance have driven in on Sunday, and, as it was their only chance they desired to renew their subscription for my paper or buy one of my new books. I always let them know that I do no business on the Lord's Day. Rather than sell, I have frequently given away books to those who could not get them on any other day. When they have insisted on knowing the price I have declined to tell. Then they have insisted on making an offering to the work, and, as a rule, it has amounted to much more than the regular price. In this way I have kept a good conscience, avoided the appearance of evil, and never lost, but rather, profited.

It is so easy to let down little by little, until former convictions have come to be uncertain and unreal. This was the way the Salvation Army began: At first they sold the War Cry on Sunday because it did so much good. (?) This opened the floodgate, and it was not long before they were selling books and having ice cream festivals and charging admission to "Hallelujah weddings." Oh, let us "Abstain from all appearance of evil."

Another peculiar covenant was that of taking time, upon rising, to read two or more chapters in the Word and to wait to hear what God would say, before seeing any one, or reading anything, even a headline on a paper. God is jealous for our first love and first thoughts. All earthly loves and comforts should step aside that our Lord may first speak and reveal His plan for the day. "But the room may be cold or it may be impossible to get alone!" Very well, our

Lover is not unreasonable; should such be the case, He hastens to tell us more in a few moments than in whole hours when we take pains to pamper the flesh. It was hard to learn this lesson. Many times, when crowded with important mail or a piece of work around home, I have, for the time being, set aside this covenant and have proven before the day was past that what I did was a failure and had to be done over.

And still another: For years I have found it safe to recognize the voice of those who were over me, as the voice of God to me. When at camp meetings or conventions, where there were three or more services daily, I have ventured on several occasions to suggest to the committee on public worship a change in the programme. Though I felt sure I was aiming alone at the glory of God, I have proven time and again that in the end it was best to hold still and quietly take everything as from God. When I have thus rested in God and humbly accepted what was given me, He has often stepped in and at the last moment changed the programme or made some one sick in order to let His unworthy servant deliver a burning message that a large congregation needed to hear. It is blessed to lie low and let God in His miraculous way set before us open doors that no man can shut.

Other covenants besides these have had much to do in the health and protection of us and our children. When we have obediently kept them we have felt well nigh omnipotent. We could easily claim the holding of trains and steamers over time, or hurrying them up, defy wrecks, pestilences and persecutions, compelling all, with one simple act of faith to work together for our good and His glory. It is easy to believe God for everything when we are keeping these heart-covenants, some of which are too sacred to reveal to any one.

But when we compare ourselves with others and think

that after all, there is no need to be so particular and peculiar, then we are left to ourselves and much time, energy and money are wasted. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar people, zealous* of good works."

## CHAPTER IV

### DISCRETION TOWARD WOMEN

Long Hand-shakes—Avoiding "Sticky" People—Dealing With Inordinate Affection.

It is not always wise to pray with those of the opposite sex when they desire it. Why such a statement? Would it not be wicked to refuse? That depends! There is a difference between praying *with* and praying *for* an individual. He who gives himself up to soul-saving must study, not only to show himself "approved unto God," but, likewise, must study the peculiarities of human nature. It is the disposition of some souls to cover up and evade facts; they prefer to do their seeking alone, and thus profess as quickly and easily as possible. Such cases generally have a hard siege of it and sometimes, in order to more thoroughly crucify their pride, the Spirit will lead them to seek in public, or at least with a confidential friend.

But we have in mind another class, whose disposition is to lean upon others for help rather than upon God. Such a soul thinks "If I could only go to a certain place, or had a certain saint pray with me, I believe I would get a great victory." This is simply a subtle form of unbelief that depends upon the human more than upon the divine. This class would receive more lasting help, as a rule, in fighting the battle out alone with God. If they only knew it, they would develop more strength of character by taking time and learning the lesson first handed, than by seeking comfort even from the holiest man. Saintly as he may be, he cannot impart lasting consolation only as he gets it from heaven, and every other soul has the same

privilege of hearing from the skies, as he. It remains then for the soul-winner to always sense the situation and at one time *seek* an opportunity to talk or pray with a struggling soul, then at another time, throw him off on God as one would a boy into the water; not to frighten, but as a last resort, to teach him to swim, which knowledge may in after years be the means of saving his life.

This thought is more applicable to those of the opposite sex. More than one holy man has made shipwreck because of undue intimacy with women. The writer has had some experience in associating with women of strong, winsome personality, but thanks be to God's grace, that thus far He has kept him clear and clean in word, thought and deed.

I well remember the time I incurred the displeasure and public censure of a lady evangelist, because my hand was not permitted to be held at the close of a conversation and hand-shake. Though preaching holiness, she admitted that there was one thing about her experience that she could not fully reconcile,—a longing to love and be loved and a mania to read and write love-letters.

At another camp meeting the writer conducted a service, after which a young lady evangelist arose and said she was convinced under the searching light, that she did not have the experience of entire holiness. Then she came to the altar alone and requested that I come forward and pray for her. The other preachers looked on to see the outcome. I saw at a glance that to do so would simply make myself prominent, and have a tendency to arouse jealousy on the part of other preachers. Moreover, I saw that the seeker felt too important and was not sufficiently sick to die, so I quietly knelt down out of sight behind the seat where I was sitting. Presently one came and said, "Did you not hear her say she desired you to come and pray for her?"

I replied, "Yes, but to avoid being conspicuous, I think it better to remain here in silent prayer." The result was good, for it helped to crucify self in the seeker, set well upon the preachers, and caused my own heart to feel sweet and humble, without a reaction.

At another camp meeting a young woman thought no one could help her except the writer. Every time she came to the altar she knelt right in front of where he stood. Of course he always walked away and prayed with some one else. She finally got mad, then went to seeking God in earnest. We fear that many times preachers allow souls to get converted to them instead of the Lord. When those of the opposite sex are continually sticking to you, as a rule, it is because there is a sticky principle within you that loves and allows it.

Brethren, we cannot be too careful! Wesley said, "Converse sparingly with women; particularly *young* women." I know I am misrepresented by many of our brethren on the subject of purity. But I prefer to be on the safe side. I would rather be criticised than fall into disgrace. I am sorry for some of our critics and their children who have not turned out well. I am more and more convinced that no man goes wrong when *away* from home, who has had power over himself while *at* home. Bishop Hogue well said, "Many have prepared the way for their ultimate downfall by incontinence in the marriage relation."

I will relate another incident that was a lifelong lesson to me and I trust may be to the reader also. A gifted sister of a strong personality came to our home. Her gifts and knowledge of things soon brought her into high esteem and frequent counsels as to the best methods for enlarging the work. But it soon became apparent that she was being pushed forward faster than was good for her experience. A sudden reverse revealed an ugly disposition. Then came a temporary seeking and strained hu-

mility that dared not be investigated too closely lest it explode. Finally the Spirit would have me speak kindly but firmly thus: "Sister—, there is something about you that I consider treacherous and deadly in its character. At one time it is as though it would rise up, antagonize and overpower me were it not firmly withstood. At another time it assumes such a pliable and pleasing attitude as to compel admiration. In short, sometimes when duty compels me to step to your room for a moment (she was my stenographer), I feel like screaming out, 'Snakes in this room knee deep!'"

At this she boiled over and poured out all kinds of epithets upon me, but the Spirit permitted it all, to uncover the unclean thing and bring about a thorough cure. Heartrending confessions were prayed out, of how more than one good man had been brought under her power and in spirit made either to suffer or submit. The result of this faithful dealing was, she prayed through to a rich experience and afterwards thanked God many times that she had been permitted to associate with those who dared to withstand her.

## CHAPTER V

### A FEW TESTS

*Promotion cometh neither from the east, nor the west, nor from the south. But God is judge: he putteth down one, and setteth up another.* Ps. 75: 6, 7.

Doubtless the Psalmist wrote these words from experience, as well as from inspiration. How true! Today a man may tower above the greatest; tomorrow he may cower before the meanest.

As I grow older, and see the possibilities of obscurity and the uncertainty of popularity, I am inclined more than ever, to be considerate of others, especially of the poor. I feel like tipping my hat to every ragged, ignorant boy; for, later, when he has become a great speaker, I may be glad to find a seat in his audience. Or, when he sits as judge, I may need to ask of him a favor. Treat the boy considerately, for you may some day want him to treat you the same.

Shortly after my conversion I attended my first camp meeting. It was all new to me. I was a total stranger to the campers and they seemed to think that mine was not a genuine case of religion, because I had not been cast in their mold. I received a few and feeble "Amens," and was left to stand around alone, without fellowship. It became so noticeable that an on-looker remonstrated with some of the brethren about it. One of the preachers "felt led" to tell me not to be so noisy during the altar services, while others treated me with cold suspicion. It was a great trial, coming as it did from holiness people and those who should have taken me in and if need be, taught me the way of the Lord more perfectly.

Right here is where good people sometimes make a great mistake, and become narrow and sectarian toward a stranger, or one who is not of their crowd. Suppose he *does* not pray or testify with our particular tone of voice! Or, grant that he does not dress so plainly as we. Will we ever help him by huddling together and treating him as though he were a leper?

I remember how I looked upon those ministers! "I would give the world," thought I, "if I could exhort and move the people like Brother P—." But since then the same man has come to me in despair, because his brethren had expelled him for crime.

Then there was another brother who could give such fine Bible readings. "Oh, if I could only be with that man and learn the scriptures!" thought I to myself. Since then, he came some distance to have us help pray him through from a backslidden state.

Another brother who was much gifted in song and prayer, but passed me by when I hoped he would speak, has since spoken and asked me if I could give him a home in his old days.

He who hushed me up at the altar service, lost his reason and was in a pitiable condition the last we heard.

I did not dream at the time, nor did they, that there would be such changes in a few short years. Nor did I even fondly hope that the time would come (twenty-five years later) when the same awkward country boy would be invited to preach on the same camp ground, to thousands of hearers. Many seekers came to the altar, some of whom had passed by the lonely boy without noticing him. "It is a long road that has no turn."

Again: About twenty-five years ago, when we first went south, a noted evangelist felt it his duty to write me up in a large holiness paper and denounce me as a fanatic and crank from the north. Because of his prominence and

power, this greatly hurt my influence. Other preachers and workers of less prominence took it up and of course many doors were closed against me. At the time, I thought it a great calamity, but now I see that God ordered it, to keep me from coming into appreciation too rapidly. A young preacher is to be *pitied rather than envied,* who is pitch-forked into prominence all at once. Very few can stand it. Many have been ruined by it.

It was the making of Joseph to be thrown into prison unjustly for over two years. It took this to ripen and mellow him.

During those fifteen years of misrepresentation, we were publishing a paper of our own, and could have said strong and hurtful things against those who were doing all in their power to crush and injure us; but we dared not do so, for we felt that God would stop defending us the moment we began to defend ourselves. When God saw that I was willing to be of no reputation, the tide finally began to turn; and later I was invited to conduct a series of services at Asbury College, Wilmore, Ky.

Now the president of this school, Rev. H. C. Morrison, took up his pen and endorsed through the same paper, him whom the noted evangelist had formerly denounced. But this comes after having patiently waited for fifteen years. Strange that about the time the unpopular man comes up, the prominent man should go down, to rise no more.

I have learned two lessons from this. One is that when we are misunderstood, if we answer "never a word,"

> He who has the might,
> Will sure defend the right.

Another is, that no man can become so powerful and secure, but that he can go down in disgrace. He may be mightily used of God, and in such great demand that he can set his own price and get more calls than he is able to fill; yet, unless he remains humble and holy, he will

sooner or later go down. It is a fearful thought that there are men now in hell and others on the way, who once towered and soared on higher planes than many of us ever walked.

I well remember a test of grace which came to me at Hebron, Palestine. A company of us had driven down from Jerusalem and having gone up to Abraham's oak, we ate a lunch and prepared to see the city. Before doing so we undertook to take a picture of the pool of David. About the time I found the focus, a young Mohammedan came and deliberately held his hand before my camera. I motioned for him to step aside, but he simply gave a defiant grin. Then I moved and he waited until I was again ready, when he stepped up and did as before. I moved again, and this time had wife stand between me and the stone wall. Now when he saw that his plan was thwarted, he grabbed from the head of one of his comrades, a filthy fez (a red cap worn by the Turks) and with all his force, threw it into my wife's face.

Brother, what do you think you would have done in such an instance? I know what I would have done at one time, before I had saving grace.

Now, for this impudent Moslem to insult my wife thus, and for me to feel no anger or resentment, was surely contrary to my nature. Yea, it was nothing more or less than the mighty grace of God. Not until after this occurrence did we realize our danger. It then appeared that a band of robbers were in the rear, urging this young fellow on, to the intent that he aggravate us until we retaliate. Then they would have an excuse to resent it, with the result that we would be robbed if not murdered. Such was a frequent occurrence at this fanatical center, a man having been killed the day before we visited the place. I would advise the reader not to visit Hebron, until he is sure he is sanctified wholly.

Another test on a different line: I was engaged in a meeting in a large city, and was entertained in the pleasant home of a fine young couple. The husband left early in the morning, and was gone all day at his work. The front and back doors were kept locked, and no one could see in or enter without ringing the bell. The weather was intensely hot, and the rooms were so arranged that the only way to get air was to open the door which led from one room to another. I did not like the appearance of things, and requested the pastor to get me another place; but this was not convenient. Then I walked the streets in order to avoid coming in close contact with the only one in the home. Finally, I became desperate, and resolved to fight it out on my knees. I told God that I was not responsible for present conditions; that I would change them if I could, but since I could not, therefore, I demanded in Jesus' name, complete victory over every evil suggestion that was placed in my pathway. The result was that God let down so much of His presence that the atmosphere of the home became marvelously changed. Up to this time a fleshly, sensual spirit seemed to predominate. But now God's presence was in the ascendancy and the place became peculiarly sacred.

We become responsible, if we allow our minds and imaginations to wander in the least; we become responsible if we let evil suggestions get too near and hang around us, unchallenged.

Doubtless this is where most men begin to go down. They do not resolutely resist the first approach of temptation. It is worth the effort, to be able to feel that one has left a home or community as pure as he found it.

I have known men who were such slaves to lust that they closed a good meeting too soon, and went out of their way many miles to reach home, if but for a day. God

help us! Such men ought to stop preaching holiness until they can get victory themselves.

Still another test: I was invited to assist in a couple of camp meetings of another organization. The bills were struck and full preparation was made to take the long journey. But when the District Elder of that particular section heard of it, he wrote a "protest," signed by several of his preachers, against my coming. I replied that I was loyal to our church, even if I did accept an invitation to assist in a camp outside her pale; and, to prove my loyalty, I would be glad to divide the time and assist our own people in any meetings, for which they might arrange. But another letter came, saying, "We decline to accept your services."

Here, again, it was nice to be sanctified wholly. At one time I would have written this good, but sectarian brother that I was going just the same; and please to let me know when God had made him vicegerent of that part of the earth. But this would be no way to prove perfect love; it would rather prove carnal pride. God wants to save us so deeply that when another manifests bigotry, we will be magnanimous enough to show a better spirit. As a rule, one will gain a greater and more lasting victory by making concessions and giving in, than by manifesting an independent air, under pretense of being led of the Lord. Oh, that we would always remember to practice this.

Well, how did it turn out? After prayer and consultation I felt clear at the last moment to abandon the trip. I realized that the Elder had fight in him, and he would simply hurt his own soul as well as any meetings I might hold within the bounds of *his* district. I did not have to wait long until I received an invitation from another Elder in an adjoining conference, and the result was that we had more calls and to larger places, than would have been the case had we insisted on carrying out the first plan.

A sanctified experience is an enigma to carnal men. We triumph over them by letting them trample upon us; we get our way by giving up our way; we shine the brighter by giving up our own wit and brilliancy; we run the faster, by going slowly with God; we are appreciated the more for being willing to be set at naught. Oh, the beauty of going out of ourselves and being swallowed up in God. When we commit all to him, he commits much more to us. Reader, have you ever learned these secrets? Theory and head knowledge will not do. The only way is to get a heart experience.

## CHAPTER VI

### TOO BUSY

"And He said unto them, Come ye yourselves apart into a desert place and rest a while: for there were many coming and going and they had no leisure so much as to eat." Mark 6:31.

If the devil cannot keep a man in obscurity he will let him become so popular and in such demand that he will have little time for prayer, reading and meditation. When these three things do not stand out prominently in a minister's life, he ought to make for the woods or stop preaching. It is not enough to go through with the form, or make-believe, but the whole soul must be inundated frequently in order to be fresh and inspiring. Sad to say that about the time most preachers acquire more or less ability as soul winners, they are sidetracked into doing something else. The successful man is bid for and as a result becomes loaded down with various things, such as committee work, board (bored) meetings, correspondence, lecturing on prohibition, raising money for schools, rescue homes, church dedications, etc. All these things may be worthy, but there are plenty of good men who are capable of doing the same, without diverting the man of God from his original calling. We have only about so much energy anyway and it pleases the devil to have us use it up on some "side line," when vastly greater returns would be produced by holding to the main line. As one has said, "Many a man's spirituality has been buried in the grave of his activities." How true!

Here is where perhaps, I have made a mistake: I have been too busy. Of late years I have lived such a public life that I have failed to be as domestic as I should have been. Having been an evangelist and District Elder for thirty-five

years has necessitated my being away from home most of the time. At first it was not so serious, as wife and little girl could accompany me. But later, when we had three children and they needed schooling, this plan was abandoned, and I did not see my family for from one to four months. After a long absence from home I have had to put forth special effort to get acquainted with my own children.

I fear there are few men, myself included, who are broad enough and deep enough to be intensely spiritual and thoroughly domestic at the same time. Domestic cares have a tendency either to make one more sympathetic and magnanimous, or on the other hand to make him narrow and exacting. In too many instances the latter is the case. If one insists on making a success of the home, he will not be at his best in soul saving; and if he gives himself up fully to the work of the Lord, then the home is apt to be neglected. I have wondered if it was not a mistake for Christian workers who have no children to adopt them. Parental affection is lacking and to set in to cultivate it, one does so at the expense of spiritual development and passion for souls.

For twenty years or more, I have, under God, been able to do about three men's work; and as a result my mind has been so pre-occupied by business cares and religious responsibilities, that sometimes my apparent indifference and absent-mindedness have been a source of trial to others.

I am writing these lines with tears as I remember our sweet, blue-eyed, golden-haired baby girl, who, when she occasionally slipped into the study where I was battling with a stack of mail or working on a new book, would whisper or speak in an undertone to her mother and say, "Papa." She seemed to feel she was intruding. Though I generally smiled and gave her a kiss, I feel a sense of sadness now that I did not take more time to let her climb

up into my arms and "yove" (love) me. *But I was too busy.* I would give a great deal if I could once more hold that well-poised little form which now sleeps up on the silent hill. Had I only known that the little blossom would have been with us so short a time, I would gladly have given her some of the time I have spent in tears, kneeling at the little grave.

And what have I learned from all this? I have learned that being too much absorbed, even in good things, is not best for soul, mind or body. Solomon must have known something about it when he said, "Of making many books there is no end; and much study is a weariness to the flesh."

Perhaps God has to do as the gardener does, transplant some flowers in order that those that remain may have more room for enlargement. He has to let sorrow and adversity come, in order to slow some of us down, and get us back to the good old days of quietude and meditation.

I have aimed at crowding 80 years into 60. The object has been to accomplish in 60 years, what most men of my ability and opportunity accomplish in 80. The more quickly I can get on interest my capital the better.

Yes, I fear I have lost much by being so busy, buying up every moment of time and wishing I could buy at a fancy price what others wasted. While I would rather take this course than the easy-going, self-indulgent life that most people live, yet I am reminded that Jesus said, "Take heed to yourselves, lest at any time your hearts be overcharged with . . . the cares of this life, and that day come upon you unawares." Luke 21:34.

## CHAPTER VII

### A WARRIOR, YET PEACEFUL

And now may we give a little glimpse of the author in his more mature days as viewed from the standpoint of a wife.

While some men are of a passive makeup, my husband is the opposite and he naturally would be given to being vindictive. A remarkable saint often prays for him thus: "Lord bless him and keep him tender for he seems to be raised up to preach a hard (a searching) gospel."

If there is anything in a name, the one in question seems to imply that he is a man of war, for he has more than once been introduced as *"Sledgehammer," "Piledriver,"* and, "The man who Shells the woods and Hammers the devil."

One of this makeup is apt to arouse the opposition of compromisers and politicians and this has sometimes been the case in husband's thirty-five years evangelism.

In view of his disposition, anyone can readily see that it would require much grace to take all he has taken and bear it patiently. But the Lord has certainly given him grace to refrain from retaliation when it was in his power to show it.

More than twenty years ago, while in Atlanta, Georgia, when all kinds of shot and shell were being fired into him from city officials, popular preachers, tame holiness evangelists and editors of religious journals, the Lord spoke to him as follows: "Keep sweet, do not retaliate by pen or press and you will live to preach this rugged gospel long after your opposers are dead."

As husband was editing a paper, he had ample opportunity to vindicate himself, but God kept him from saying one unkind word about his critics.

With sadness and pity we say that he has lived to see that day. Some of them have met violent deaths, others have lost their minds, a number have fallen into disgrace and are heard of no more. Still others who did not take a pronounced stand for radical holiness have retrograded and are now looking for jobs, while the one they once ostracised is overcrowded with calls.

Husband often says, "It does not pay to fight our own battles, for if we do, God will step aside and give us the job and we will have a hard job of it. But, if we refuse to do it, He will fight them better than we can."

During those stormy days, God led him into making many secret covenants, one of which was that he should never answer an unkind letter inside of ten, (and if possible, thirty) days. This has saved him many a postage stamp, many a half-hour thinking up some sarcastic reply, the good will of many a person who, later on, retracted and wrote, apologizing for his hasty letter. It certainly pays in money, grace and friendship to let time and Providence righten things.

When husband was but a boy preacher he was glad for recognition from anything or anybody for he needed it, but after these years of God's blessing and approval he has acquired sufficient influence and prestige that he has outgrown the barkings of opposers and, like John Wesley, can choose from a large company, his most intimate and trustworthy friends.

But, "right at this point," I have heard him say, is the most dangerous place in most men's lives.

In his sermon on Uzziah, he states that "as long" as this king sought the Lord, God made him to prosper and his fame was "spread far abroad." It was then that "his

heart was lifted up to his own destruction." Yes, it is the same today. When men climb to a plane of prominence and usefulness, sad to say, many times they lose their child like simplicity, become important, then tumble and go into oblivion. As a rule, men backslide in heart and prepare the way for their own undoing long before it comes out on them. "Let him that thinketh he standeth take heed lest he fall."

## CHAPTER VIII

### A PERPETUAL HONEYMOON

When but a bride the writer penned a small book entitled, "The Secret of a Happy Married Life." Husband was of course greatly surprised when I brought out the manuscript. He smiled and said he did not know I could write, but added that he wondered how the production would be received by the public since I had not had much experience. He published the book however, and when it was exhausted I revised and enlarged it. This book has had such a fabulous sale that we have had to publish a number of editions,—two of which came out within six months time.

Possibly some are wondering if one really could experience a life-long honeymoon; or, if it is but theory. It may be an encouragement to such to know that in our case, —after more than twenty-two years—it has been a blessed reality.

Of course, there are times when the best of people do not quite understand each other, but through God's abiding grace such things are quickly adjusted, so that life flows on like an undisturbed river. Thank God, this may be true of any couple provided special precaution be taken by both parties to have it so.

May we present a few little secrets which will aid in bringing happiness to any home.

The first is a magnanimity of soul which gives to each other the right to his own opinion. This will save quibbling and quarreling over little things.

If one party feels called to a certain line of work, it

should be the pleasure of the other to assist. One's divine call should be considered, however before marriage, lest he be cramped and hindered by the one he loves.

It is my pleasure to say that so far as husband is concerned, he has done his part to promote our happiness. Had he discouraged my desire to win souls I never would have accomplished even the little God has enabled me to do, as it is my disposition to allow others to crowd me out if they are so disposed.

Though we have not had much hired help in the home, husband has always tried to see that I had time for writing, insisting that no time be spent on fancy cooking, or unnecessary things.

Perhaps another secret of happiness has been that we have had one purse—a joint ownership of what little we possessed. Right here there is food for thought, for many lives are unhappy because of trouble along financial lines. Of course there are two sides to this question for I have known women who were extravagant; they had to have so many *new* things; they did not know how to piece out and remodel; they could get up a good meal provided they had plenty of fresh or canned goods, but lacked the art of making a tasty meal out of left-overs. Perhaps it would be wise to give such an one a certain allowance each week for living expenses with the privilege of keeping as her own what was left. If she keep an itemized account of each expenditure, it will greatly aid her in planning how she can save a little more the next week.

Perhaps I may be pardoned for saying that on the other hand, we have known men to be unkind and unreasonable regarding domestic finances. This is one reason why some women refuse to raise families and prefer to work outside the home instead.

We once had a friend who though well-to-do, would not give his wife sufficient to run the kitchen. She did all the

work—washing included, and if she needed a quarter's worth of soap she had to hunt up her husband and ask him for the money. If he happened to have nothing smaller than a half-dollar, she was told to bring the change back. In order to have what she needed she was obliged to keep boarders.

We had another friend who would not allow his wife to know much about their business affairs. Everything was kept in his own hands. When she fell heir to some property, he sold it and declared she did not know how to use the money. When she wants clothes, she works for them, hence secures a job three or four times a year. I might add that love has died in that home.

But, thank God, all men are not like these two cases. We knew a man in Atlanta, Georgia, who gave his wife a certain amount each week for running the home, another allowance for her work, and still another, just because he loved her.

Shall we continue? Another little item that must needs be mentioned here as necessary to the happiness of the home is that each parent see to it that due respect be given the other in the presence of the children. Even though one has made a mistake, it should be the rule to conceal that error from the little ones.

In training children, differences of opinion may arise between parents. Those differences should be hid from the children and calmly and lovingly discussed privately. Nothing is more important than to train the child to fully and forever give due respect to his superiors.

Another great secret of conjugal felicity is the absence of suspicion. While all are subject to temptation, yet it is blessed to know that grace has kept the heart true. Our work has kept us separated much of the time—husband in the evangelistic field and the wife either at home, or on another field of labor. But God has kept us so that we

have had no fear of heart wanderings, or infidelity even in thought. We cannot help but pity the thousands of homes where love has flown, because of the entering into the affections a third party and we would warn all such that sin begins in the mind.

I trust that no one will feel that we are at all putting ourselves up as examples. We are not, for we have often erred in judgment and sometimes wish we might live our lives over again that we might make fewer mistakes. We wish only to make some homes happier by suggesting these few little secrets of a life-long honeymoon.

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33.76
83.76